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try, where rain is almost unknown, without the Nile and also without its regular annual inundations, the whole land would be a desert. Its water, after being filtered, is acknowledged by all travellers, antient and modern, to be peculiarly sweet and even delicious; hence we may form some idea of the nature of that afflictive judgment, by which the waters were turned into blood (Exod. vii. 17—21.).

The inundations of the Nile are caused by regular periodical rains in the countries farther south, around the sources of the river, in March and later. The river begins to rise in Egypt about the middle of June, and continues to increase through the month of July. In August it overflows its banks, and reaches the highest point early in September. The whole land is then generally under water. In the beginning of October the inundation still continues; and it is only towards the end of this month that the stream returns within its banks. From the middle of August till towards the end of October, the whole land of Egypt resembles a vast lake or sea, in which the towns and cities appear as islands. This inundation appears to be referred to, in Amos, viii. 8. and ix. 5. The fertility, which the Nile thus imparts to the soil, is

caused not only by its irrigation of the land, but also by the thick slimy mud, which its waters bring down with them and deposit thereon. It is like a coat of rich manure; and the seed being sown immediately upon it, without digging or ploughing, springs up rapidly, grows with luxuriance, and ripens into abundance. By means of canals and trenches, the whole adjacent regions receive the benefit of these floods; and, in order to raise the water to the high grounds, machines have been used in Egypt from time immemorial. These are chiefly wheels to which baskets are attached: one kind is turned by oxen; and another smaller sort, by men treading upon them; to this last mode of raising water there appears to be an allusion in Deut. xi. 10. The history of Egypt abounds with records of distress and famine, caused by the failure of this inundation; and the prophets denounced this calamity as a punishment upon the Egyptians. (Isa. xix. 5, 6. Ezek. xxx. 12.)

As the inundations of the Nile are of so much importance to the whole land, columns have ever been erected, on which the beginning and progress of its rise might be observed. These are called *Nilometers*, that is, Measurers of the Nile. At present there is

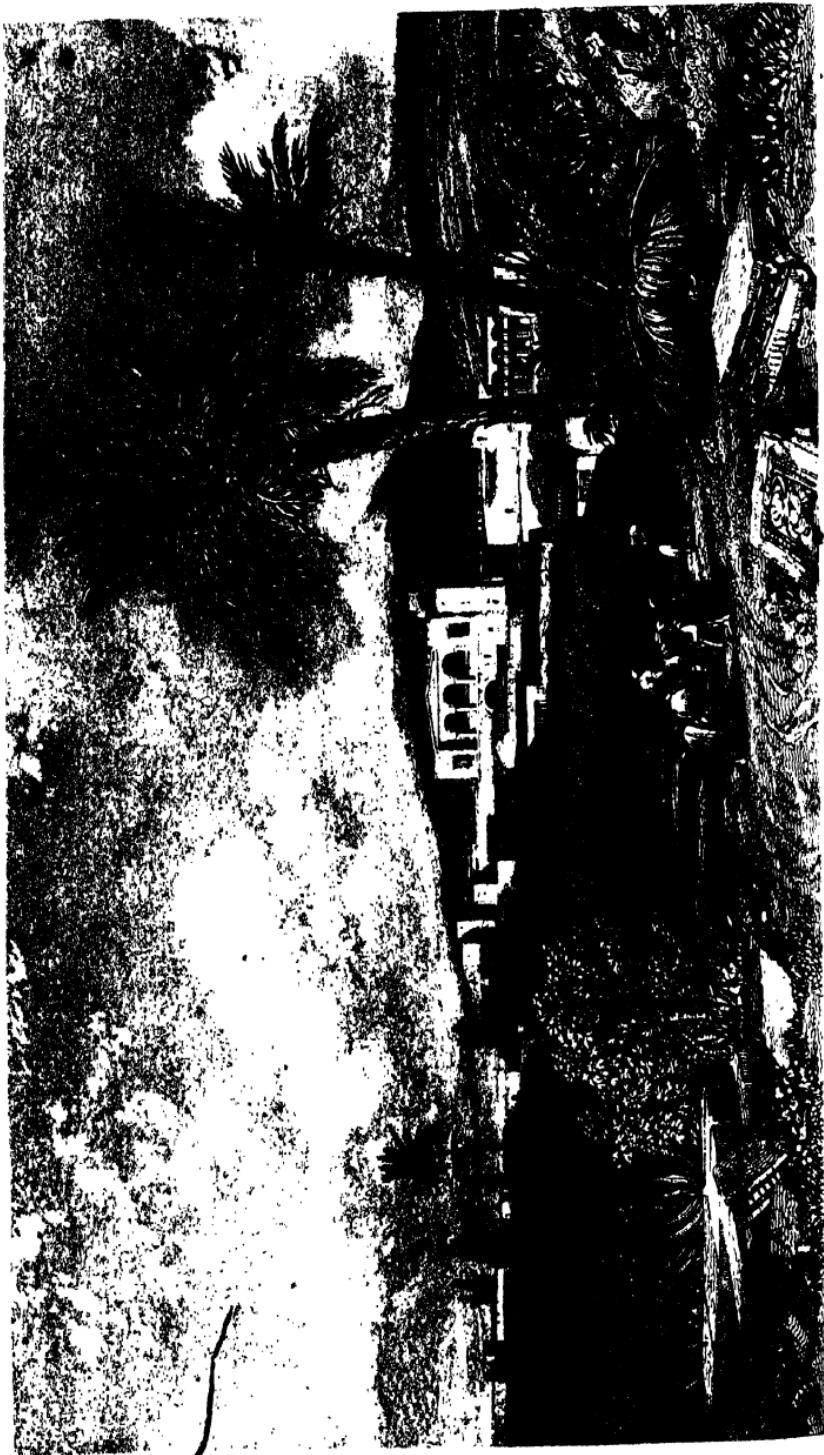
three inches, and twenty-three feet and a half in height. It was cut out of the solid rock from the floor to the roof, which is composed of large blocks of limestone, forming a sort of pointed roof of the same slope as the pyramid itself. On the walls were observed many scrolls, executed with charcoal in unknown characters, and nearly imperceptible : they rubbed off into dust at the slightest touch : but the following inscription in Arabic was copied by a Copt, who attended Mr. Belzoni, and was translated for him by Mr. Salame. “The Master Mohammed Ahmed, lapicide, has opened them ; and the Master Othman attended this (*opening*) ; and the King Alij Mohammed at first (*from the beginning*) to the closing up.”

Other passages were afterwards explored ; one of which, running with a descent of twenty-six degrees towards the west, led to a similar chamber, thirty-two feet by nine feet nine inches, and eight feet and a half long. It contained some small blocks of stone, and several unknown inscriptions. At the end of a horizontal passage were found the grooves of another portcullis ; the granite block of which had been removed, and was lying amidst some rubbish near the

THE
BIBLICAL KEEPSAKE.

III.





BIBLICAL KEEPSAKE.

M D C C X X V I I I .



THE CHAPEL AT ACRE,
INTERIOR OF THE CONVENT OF THE ABBEY.

LONDON. PUBLISHED BY JOHN MURRAY, BRITANNIA STREET,
AND SOLD ALSO BY CHARLES THOMAS, FLEET STREET.
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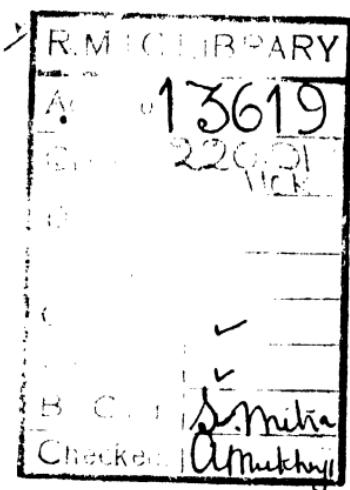
THE
BIBLICAL KEEPSAKE:
OR,
LANDSCAPE ILLUSTRATIONS

THE MOST REMARKABLE PLACES MENTIONED IN
The Holy Scriptures,
ARRANGED IN THE ORDER OF THE SEVERAL BOOKS AND CHAPTERS,
MADE FROM ORIGINAL SKETCHES TAKEN ON THE SPOT,
AND
ENGRAVED BY W. AND E. FINDEN.

WITH DESCRIPTIONS OF THE PLATES
BY
THE REV. THOMAS HARTWELL HORNE, B.D.
OF SAINT JOHN'S COLLEGE, CAMBRIDGE;
AUTHOR OF AN INTRODUCTION TO THE CRITICAL STUDY AND
KNOWLEDGE OF THE HOLY SCRIPTURES.

THIRD SERIES.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
SOLD ALSO BY
CHARLES TILT, FLEET STREET.
MDCCXXXVII.



P R E F A C È.

THE present Volume terminates the series, originally contemplated for the BIBLICAL KEEPSAKE. Many views of places, deservedly dear to the devout student of the Holy Scriptures and to Christian travellers in Palestine, — on account of the important transactions of which they were the scenes, — will be found in the following pages, delineated for the first time, and with equal accuracy and beauty. The Proprietors once more offer their grateful acknowledgments for the liberal and extensive patronage with which their undertaking has been honoured.

London, Oct. 1. 1836.

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KITTIM—CYPRUS.

VIEW OF LARNECA.

Drawn by J. D. HARDING,
From a View taken on the spot by M. CASSAS.

THE island of CYPRUS was known to the Hebrews under the name of CHETIM (or Kittim), from Kittim the son of Javan, the son of Japhet, the son of Noah (Gen. x. 4.) ; who, according to the Jewish historian Josephus, in the division of territories, had the first possession of this island. Hence it followed that all islands and maritime places were called Chittim by the Hebrews. Josephus supports this opinion by showing that Citium is a name corrupted from that of one of the cities of the island, which is derived from the appellation Chetim (or Kittim), borne by the whole island. He adds, that it was called Citius

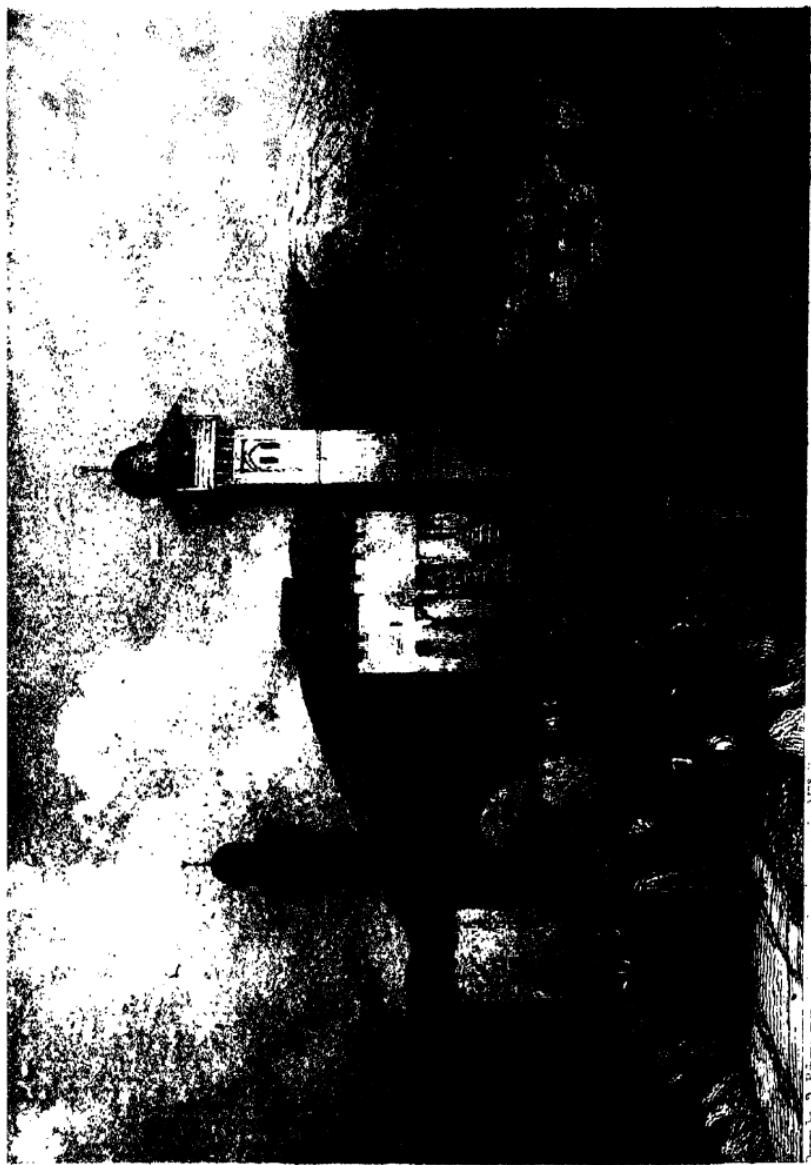
by those who use the language of the Greeks, and has not by the use of that dialect escaped the name of Cethium.*

Citium was one of the most antient cities in the island of Cyprus : it was founded by a Phœnician colony, and was celebrated as the birth-place of Zeno, the founder of the Stoic sect of philosophers, and also of the eminent Greek physician Apollonius, the disciple of Hippocrates. At the close of the Persian war, Citium was besieged and captured by the Athenian forces under Cimon, who died here in consequence of a wound which he had received during the siege. It is quite uncertain when this city was destroyed : the abbé Mariti believes that event did not take place later than the beginning of the third century. There is every reason to conclude that the antient city extended from the port all the way to the modern town of Larneca or Larnie, not only from the etymological meaning of its name (which signifies a *place of tombs*), but especially from the extensive sepulchral remains which occupy a considerable portion of the territory on which the modern town is situated.

* Jewish Antiquities, book i. ch. 7. (al. 6.)

Our view of Larneca is taken from the house of the Venetian consul. The surrounding country is perfectly naked and rugged, and its climate is sultry and unwholesome. The consuls for the different European nations reside here, and their houses are fitted up in a handsome style. With the exception of some patches of verdure in what are called the gardens of some of the houses, the territory around is destitute of shade, and the ground is parched with heat.

* * * Dr. Cramer's Geographical Description of Asia Minor, vol. ii. pp. 379, 380. Dr. Clarke's Travels, vol. iv. pp. 36—42. Carne's Letters from the East, p. 437.



HEBRON.

TURKISH MOSQUE ERECTED OVER THE TOMBS OF
ABRAHAM AND THE PATRIARCHS.

Drawn by D. ROBERTS,

From a Sketch made on the spot by Mrs. BRACEBRIDGE.

HEBRON is an antient city of Palestine, situated in the heart of the hill-country of Judæa, about twenty-seven miles south-west from Jerusalem. Originally, it was called Kirjath-Arba, or the city of Arba, “which Arba was a great man among the Anakims.” (Josh. xiv. 15.) In the vicinity of this place Abraham abode, after he parted with Lot (Gen. xiii. 18.), and

bought a field with a cave in which to bury his dead. (Gen. xxiii. 3—20.) Besides Abraham and Sarah, his son Isaac, his grandson Jacob, with their wives Rebekah and Leah, and his great-grandson Joseph, were severally interred here. (Gen. xxiii. 19. xxv. 10. xlix. 29—33. l. 12, 13.) When the Hebrews invaded Palestine, Hebron was the residence of a king (Josh. xii. 10.) named Hoham; who confederated with four other Canaanitish kings against Israel; but they were all discomfited and destroyed by Joshua. (Josh. x. 3, 4. 22—27.) After which the city, being taken, was assigned to Caleb (Josh. xiv. 6—11.) agreeably to a promise given him by Moses. (Numb. xiii. 30—33. xiv. 5. 24.) Subsequently, it was made a city of refuge, and given to the priests. (Josh. xxi. 11. xx. 7.) Afterwards, when David succeeded Saul on the throne of Israel, he selected Hebron for his royal residence, and continued there until Jerusalem was captured from the Jebusites. (2 Sam. ii. 1. v. 4—9. 1 Chron. xii. xiii.) On the division of the kingdom under Rehoboam, Hebron fell to the share of the king of Judah. (2 Chron. xi. 10.)

Hebron, Habroun, or, according to the Arabic

orthography followed by the moderns, El Hhalil, is a flourishing town, the flat-roofed houses of which are closely jammed together. It contains about four hundred families of Arabs. The hill above it is composed of limestone rock, partially covered with vines; and its end is clothed with a wood of olives. The hill beyond the mosque, which edifice forms a prominent object in our view, and which has never before been delineated or engraved, is more barren; and in the fore-ground there are masses of buildings thrown down and scattered in every direction; this portion of the town having been destroyed a few years since. The inhabitants are engaged in perpetual hostilities with those of Bethlehem, on which account it is less frequently visited by pilgrims. A splendid church was erected over the graves of the patriarchs by the empress Helena: it has long been converted into a Turkish mosque. According to Ali Bey, who visited it in 1807, the ascent to it is by a large and fine staircase leading to a long gallery, the entrance to which is by a small court. Towards the left is a portico, resting upon square pillars. The vestibule of the temple contains two rooms; one of which is called the tomb of Abraham, the other that of Sarah.

In the body of the church, between two large pillars on the right, is seen a small recess, in which is the sepulchre of Isaac, and in a similar one upon the left is that of his wife. On the opposite side of the court is another vestibule, which has also two rooms, respectively called the tombs of Jacob and his wife. At the extremity of the portico, on the right hand, is a door leading to a sort of long gallery, which still serves for a mosque; and passing from thence, is observed another room, said to contain the ashes of Joseph. All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold: those of their wives are red, embroidered in like manner. The sultans of Constantinople furnish these carpets, which are renewed from time to time. Ali Bey counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets: the entrance to them is guarded by iron gates, and wooden doors plated with silver, having bolts and padlocks of the same metal. More than a hundred persons are employed in the service of this Mohammedan temple. The population of Hebron is considerable: the inhabitants manufacture glass lamps, which are exported

to Egypt. Provisions are abundant, and there is a considerable number of shops.

* * * Travels of Ali Bey, vol. ii. pp. 232, 233. Manuscript
Communication from Mrs. Bracebridge.



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Printed by C. Strickland, P. A. Frame & Sons Ltd., London, E.C. 4.

EGYPT.—THE RIVER NILE,
WITH THE PYRAMIDS OF GHIZEH IN THE DISTANCE.

Drawn by C. STANFIELD,
From a Sketch made on the spot by F. CATHERWOOD, Esq.

THE NILE is the only river of Egypt, and is called by way of pre-eminence THE RIVER, in Gen. xli. 1. and Exod. i. 22. Some critics have supposed it to be the Sihor or Shihor mentioned in Isa. xxiii. 3. and I Chron. xiii. 5. This river takes the name of THE NILE only after the junction of the two great streams of which it is composed, viz. The *Bahr el Abiad* or White River, which rises near the equator, in the Mountains of the Moon, in the interior of Africa, and runs northward till it is joined by the other branch, the *Bahr el Azrek* or Blue River, which rises in Abyssinia; and, after a large circuit to the south-east,

and south-west, in the course of which it passes through the lake of Dembea, it flows northward to join the White River. This Abyssinian branch has, in modern times, been regarded as the real Nile, although the White River is by far the largest and longest, and was antiently considered as the true Nile. The junction takes place about lat. 16° north. From this point the river flows in a northerly direction, with the exception of one large bend to the west. It receives the Tacazze, a large stream from Abyssinia, and, after passing through Nubia, it enters Egypt at the cataracts near Syene or Essouan; which are formed by a chain of rocks stretching east and west. There are three falls, after which the river pursues its course, in still and silent majesty, through the whole length of Egypt. In Lower Egypt it divides into several branches, about forty or fifty miles from the sea-coast, which form with the latter a triangle, the base of which is the sea-coast: and having thus the shape of the Greek letter *delta* (Δ), this part of Egypt antiently received the name of the Delta, which it has retained ever since.

The whole physical and political existence of Egypt may be said to depend on the Nile; for in this coun-

one on the little island of Roda, opposite to Cairo, which is under the care of the government: it consists of a square well or chamber, in the centre of which is a graduated pillar for the purpose of ascertaining the daily rise of the Nile. This is proclaimed every morning in the streets of the capital by four criers, to each of whom a portion of the city is assigned.

If the inundation reaches the height of twenty-two feet, a rich harvest is expected, because then all the fields have received the requisite irrigation. If it falls short of this height, and in proportion as it thus falls short, the land is threatened with want and famine, of which many horrible examples occur in Egyptian history: should the rise of the water exceed twenty-eight feet, a famine is in like manner feared.

The opening of the canal, which carries the water to Cairo, generally takes place during the first fortnight in August; and, the night previous, festivities of all kinds commence on the river in front of its mouth, and are continued until daybreak. The signal for cutting the dam is given by the kiaia or deputy

of the pasha ; and money is sparingly thrown into its bed, and eagerly scrambled for by the peasants (sometimes with loss of life by drowning) in the falling stream of the canal.

The Hebrews sometimes give the appellation of sea to the Nile as well as to the river Euphrates (Isa. xix. 5. Nahum, iii. 8.) : in this they are borne out by the Arabic writers, who speak of the Nile as a sea. The Nile is also to the present day celebrated for its fish. (Compare Numb. xi. 5. and Isa. xix. 8.) In its waters are found the crocodile or leviathan, and the hippopotamus or behemoth.

The PYRAMIDS, which are seen in the back ground of our engraving, are those of Géezeh, Ghizeh, or Djizeh (as the name is variously written), a village about ten miles distant from Cairo, when the Nile is low ; but, when the inundation is at its height, a very circuitous route becomes necessary, and the distance is not less than twenty miles. The two largest are nearly of equal height, but the third is considerably smaller. These extraordinary structures, which are little short of three thousand years old, and which promise to last until the end of time, are supposed to

have combined the twofold object of a sepulchre and an observatory. On a first view of them, the traveller feels much disappointed: as they stand in the midst of a flat and boundless desert, and as there is no elevation near, with which to contrast them, it is not easy to form a conception of their real magnitude, until, after repeated visits and observations, their vast size fills the mind with astonishment.

*** Carne's Letters from the East, pp. 102—106. Dr. Clarke's Travels, vol. v. pp. 171—199. Dr. Richardson's Travels, vol. i. pp. 117—144. Belzoni's Travels, vol. i. pp. 397—407. 8vo edit. Dr. Edward Robinson's Dictionary of the Bible, voce Nile (Boston, Massachusetts, 1831). A very interesting account of the excavations of M. Caviglia among the pyramids is given in the Quarterly Review, vol. xix. pp. 397. et seq.



THE RED SEA,

AND

THE PORT OF SUEZ.

Drawn by J. M. W. TURNER,

From a Sketch by J. G. WILKINSON, Esq.

“He rebuked the Red Sea also, and it was dried up.”

Psalm cvi. 9. *Exodus*, xiv. 21.

THE RED SEA separates Egypt from Arabia. The name, in Hebrew, signifies the “Weedy Sea,” or the “Sea of Weeds,” which appellation it still retains in the Coptic language. It is thus denominated, according to some authors, from the variety of sea-weeds which are said to be visible at low water; but Mr. Bruce, who had examined its whole extent, states that he never observed a single weed in it. He further remarks, that a narrow gulf, under the immediate

influence of monsoons blowing from contrary points during six months in each year, would be too much agitated to produce such vegetables, which are seldom found but in stagnant waters, and still more rarely—if ever—found in salt waters. He is of opinion that this sea takes its name from the large trees or plants of white coral, which bear a perfect resemblance to plants on land. We derive the name “Red Sea” from the Greeks. Most probably this sea was antiently called the “Sea of Edom,” from the neighbouring coast; and as Edom signifies *red* in Hebrew, the Greeks, not understanding the meaning of the appellation, translated it (as we have done after them) the Red Sea.

This sea is memorable for the miraculous passage over it by the Israelites on their departure from Egypt. They broke up from Rameses in the land of Goshen about the middle of April, and journeyed southwards below Suez; when, by means of a strong north-east wind, the Almighty drove out the waters of the sea in such a way, that the Israelites passed over the bed of it on dry ground, while the Egyptians who attempted to follow them were drowned by the returning waters. Various antient traditions among the

heathen historians attest the reality of the miraculous passage of the Red Sea by the Israelites; to which we may add, that it is manifest from the text of Moses and of other sacred authors, who have mentioned this miraculous passage, that no other account can be supported, but that which supposes the Hebrews to cross the sea from shore to shore, in a vast space of dry ground, which was left void by the waters at their retiring. (Exod. xiv.) To omit the numerous allusions in the book of Psalms, Isaiah says, God divided the waves before his people, and that he conducted them through the bottom of the abyss, as a horse is led through the midst of a field. (Isa. Ixiii. 11, &c.) Habakkuk (iii. 15.) says, that the **LORD** made himself a road, to drive his chariot and horses across the sea, through the heap of great waters. Lastly, in the apocryphal book of Wisdom (xix. 7, 8. x. 17, 18.) we read, that the dry land appeared all on a sudden, in a place where water stood before; that a free passage was opened in a moment through the midst of the Red Sea; and that a green field was seen in the midst of the deep.

The PORT OF SUEZ stands at the mouth of the canal which formerly united the Red Sea with the

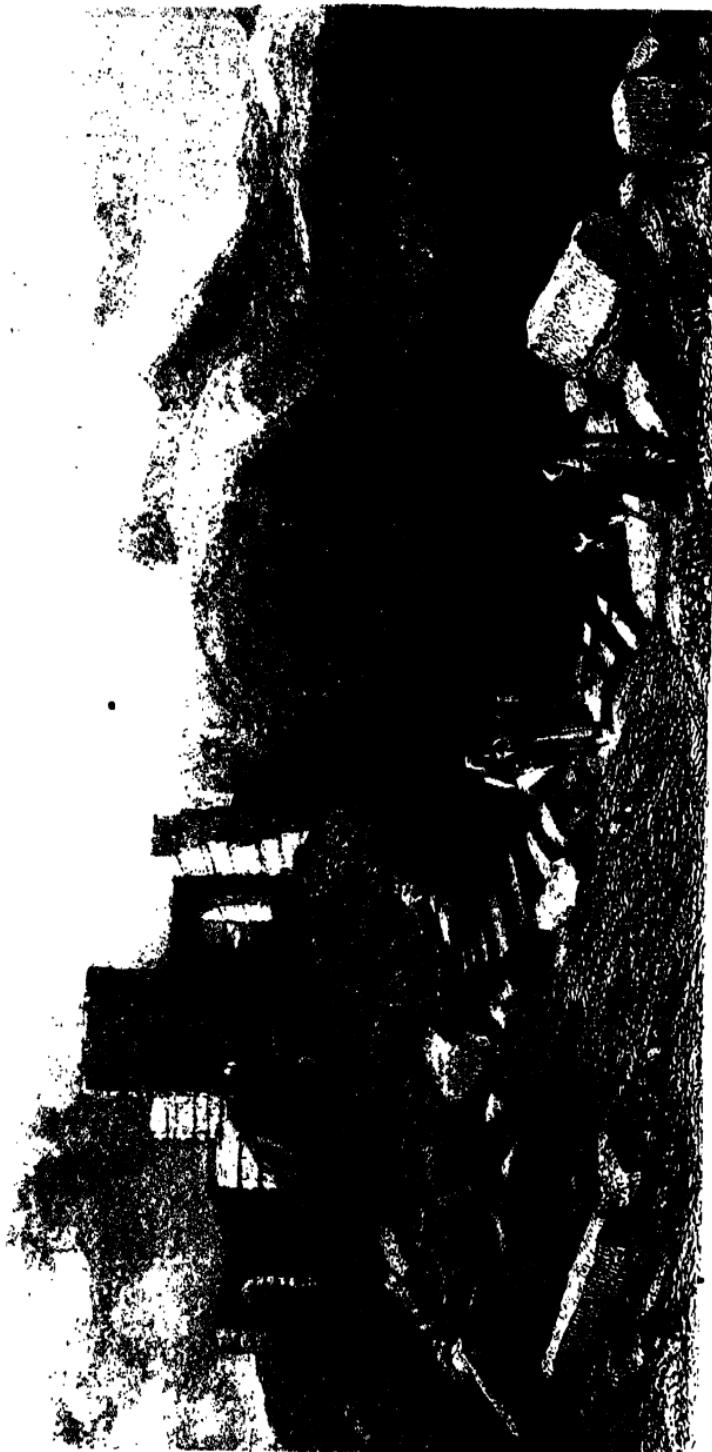
Mediterranean, (marked, on the left of our engraving, by a line of stones in the water, which probably are the remains of antient piers or masonry,) and upon the northern point of the Red Sea, on a tongue of land, which some commentators have supposed to be “the tongue of the Egyptian Sea” mentioned in Isa. xi. 15., in which place there is an evident allusion to the miraculous passage of the Israelites. The sea runs up nearly to the low wall surrounding the town, which is seen on the right of the same engraving: it is tolerable even as a Turkish town; and, were it in other hands, it would be delightful. There is a large square, and there is an attempt at regularity of building; and its situation is described as being beautiful. The old walls of Suez, and the remains which are still left of its harbour, are constructed of fossil shells, testimonies of the deluge. “The Red Sea is about fifteen hundred miles from one extremity to the other: it is visited by a few European vessels, which trade principally to Mocha. The pasha of Egypt maintains a small fleet upon it, for the passage and protection of his troops; and the vessels of the bordering countries are seen skimming along in all directions, laden deep with passengers. The coasts are lined with coral, sometimes of a most beautiful

construction ; and when the day is calm, or the night is dark and still, the mariner might think himself transported to some enchanted land, the water is so clear, the coruscations of light are so radiant, and the coral beneath so extensively ramified. But the coasting vessels are often, from the same cause, in extreme danger ; and though they are furnished with a false keel, this is not always proof against the violent shocks they have to bear."

The vessel represented in the foreground of our engraving is of the kind peculiar to the Red Sea, called a *Dao*; and is, perhaps, of the same shape and fashion as those which were launched by Solomon at "Ezion-geber, which is beside Eloth, on the shore of the Red Sea" (2 Kings, ix. 26.), and afterwards by Jehoshaphat, to trade with Ophir, whose vessels, however, were wrecked at Ezion-geber. (2 Kings, xxii. 48.) The materials of these ships were transported overland from Gaza, having been originally brought from Mount Lebanon. This is a common occurrence at the present day on the shores of the Red Sea, where no tree grows. M. Laborde mentions that scarcely a year elapses in which the timbers of vessels may not be seen passing, in single pieces, through the

streets of Suez, on their way to the shore, in order to be put together and launched.

* * * Dr. Shaw's Travels, vol. ii. pp. 92—104. 329. Carne's Letters, p. 175. Bruce's Travels, vol. ii. p. 188. Horne's Introduction to the Scriptures, vol. iii. pp. 612, 613. Sir Frederick Henniker's Notes during a Visit to Egypt, &c., pp. 216, 217. Hardy's Notices of the Holy Land, pp. 20, 21.



THE SUMMIT OF MOUNT SINAI.

Drawn by J. D. HARDING,

From a Sketch made on the spot by F. CATHERWOOD, Esq.

THE general features of Mount Sinai having already been described in the two preceding volumes of this work *, but little remains to be added in illustration of the view which is now submitted to the reader: it represents the summits of this stupendous mountainous range, where the Almighty is believed to have given “the commandments, which the LORD commanded Moses for the children of Israel.” (Levit. xxvii. 34.) There is, however, considerable difficulty in determining the particular spot honoured by the Deity for the promulgation of his will to his chosen people. The three highest summits in the Arabian

* Biblical Keepsake, Vol. I. pp. 5—8. Vol. II. pp. 7—10

peninsula are Mounts Saint Catherine, Serbal, and Shomar; and to each of them has been attributed the distinction of having witnessed the promulgation of the decalogue. Our view exhibits what is currently regarded as the summit of Mount Sinai: it is the nearest summit to the convent of Mount Saint Catherine, and is about an hour's fatiguing ascent. A flight of steps (now ruined, but plainly discernible) leads from a spot near the convent quite to the top: these granite steps are taken from the sides of the mountain, and are at least as antient as the foundation of the convent, or perhaps even much earlier. This at least proves that, for many centuries, the spot whence our view is taken has been considered as the actual summit of this mountain, or Horeb. The prospect which it commands is very extensive and grand, but at the same time of the most desolate description. As far as the eye can reach, nothing is to be seen on every side but vast ranges of naked mountains succeeding each other like waves of the sea. Between these rocky chains there are in general only ravines or narrow valleys. Mohammedans, Christians, and Jews, equally hold Mount Sinai in the profoundest respect.

The ruined building which is seen in our engraving represents the ruins of a Turkish mosque; and not far from it are the remains of a Greek chapel, in the immediate vicinity of which there is a well of excellent water. In the time of Frescobaldi (1384) this chapel was adorned with paintings and closed with an iron door. When visited by Belon in 1550, and subsequently by Pölschitz in 1598, its gate or door was still standing: but already had the pilgrims to the Holy Land covered its walls with their names and with common-place reflections. In 1610 Sandys found the whole a ruin.

* * * Manuscript Communication from F. Catherwood, Esq. Léon de Laborde, *Voyage de l'Arabie Petrée*, p. 68. An accurate English translation of M. Laborde's splendid but costly sketches of his journey through Arabia Petrée to MOUNT SINAI and the excavated city of Petra (with the plates carefully re-engraved) has been published by Mr. Murray (the publisher of this work), in a form and at a price which render it easily accessible to the majority of readers.





THE PLAIN OF JEZREEL, OR OF
ESDRAELON,

FROM MODIN.

Drawn on the spot by the Hon. W. E. FITZMAURICE.

THE PLAIN of JEZEREEL, or of Esdraelon, is an extensive level of Palestine, which extends from Mount Carmel and the Mediterranean, through the middle of the Holy Land, to the place where the river Jordan issues from the Sea of Tiberias. Antiently, it was called the “ Valley of Jezreel ” (Judg. vi. 33.); sometimes it is named the “ Great Plain,” and the “ Plain of Tabor.” Here, in the most fertile part of the land of Canaan, the tribe of Issachar “ rejoiced in their tents.” (Deut. xxxiii. 18.)

In all ages it seems to have been most distinguished as a theatre for local war: it certainly is well adapted for an extensive force, being about twenty-five miles long, and varying from six to fourteen in breadth. On this spot it was that the host of Sisera fell on the edge of the sword before Barak, who came down upon them like a torrent from Mount Tabor, with an overwhelming army. (*Judg. iv. 13—16.*) Here, also, Josiah, king of Judah, fought in disguise against Pharaoh Necho, king of Egypt, and fell by the arrows of his antagonist (*2 Kings, xxiii. 29.*); and here Nebuchadnezzar encamped with his mighty host against the nations, in revenge for their having refused to idolise him. Jews, Gentiles, Saracens, Christian crusaders, and anti-christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation under heaven, have pitched their tents in the Plain of Esdraelon, and have beheld the various banners of their nation wet with the dews of Tabor and of Hermon. The last battle which was fought here, called by some the battle of Esdraelon, and by others that of Mount Tabor, was in the spring of 1799, between fifteen hundred Frenchmen under the command of General Kleber and an army of several thousand Turks and Mamelukes, who fought most

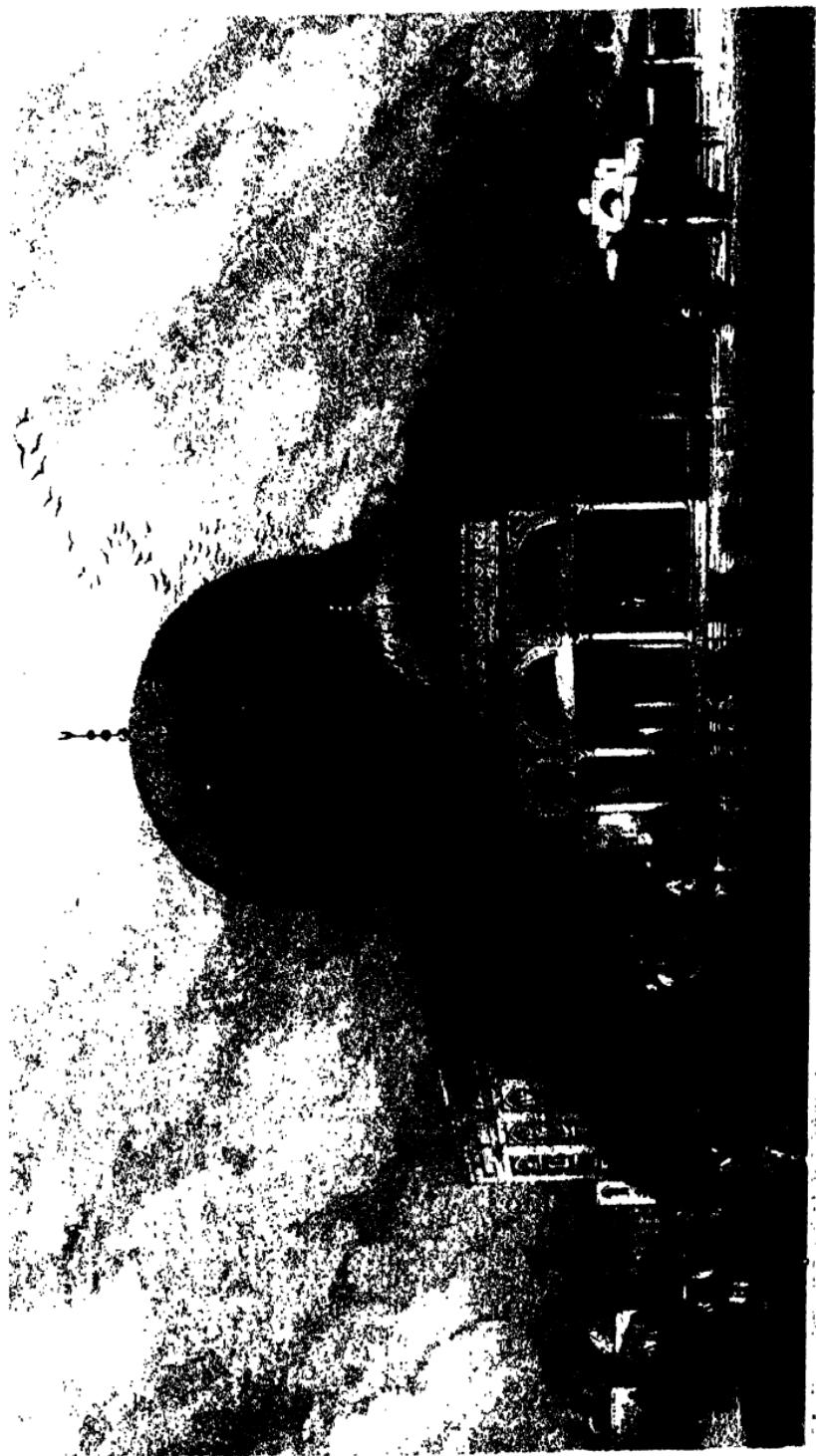
gallantly until the very last ball was expended, when Buonaparte attacked them with a corps de réserve, and completely discomfited them.

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The Plain of Esdraelon is inclosed on all sides by mountains; — by the hills of Nazareth to the north, those of Samaria to the south, the mountains of Tabor and Hermon to the east, and by Carmel to the south-west. Although it bears the title of “Plain,” yet it abounds with hills, which, in the view of it from the adjacent mountains, shrink into nothing. Here, if there were perfect security from the government (a thing unknown for centuries), it has been computed that, where only five wretched villages were seen, twenty-five good towns might stand, at a distance of three miles from one another, each with a population of a thousand souls, to the great improvement of the cultivation of so bountiful a soil. The Hon. Captain Fitzmaurice, in February, 1833, observed but little or no cultivation going on; though in some places, where the plain was intersected with water-courses, the horses frequently sank half way up to their shoulders in the rich loamy soil. Cotton is raised here, the quality of which is supposed to be superior to any in the East. The fruitfulness of this

plain is, in a great degree, to be attributed to the river Kishon, which flows through it.

* * * Dr. Clarke's Travels, vol. iv. pp. 255—258. Rae Wilson's Travels in the Holy Land, &c. vol. i. pp. 382, 383. Jowett's Christian Researches in Syria, pp. 191, 192. 302. The Hon. Capt. Fitzmaurice's (unpublished) Cruise to Egypt, Palestine, and Greece, p. 57.



JERUSALEM.

THE MOSQUE OF OMAR,

ERECTED ON MOUNT MORIAH, WHERE SOLOMON'S TEMPLE
STOOD.

Drawn by D. ROBERTS,

From a Sketch made on the spot by F. CATHERWOOD, Esq.

THIS splendid building occupies the site of the antient temple erected by Solomon on “mount Moriah, where the Lord appeared unto David his father in the place that David had prepared in the threshing floor of Ornan,” or Araunah, “the Jebusite.” (1 Kings, vi. with 2 Chron. iii. 1.) It was erected by the caliph Omar, and by the Moslems is reputed to be next in sanctity to the temple at Mecca. When Jerusalem was taken by the crusaders, it was converted into a Christian church; and when they finally abandoned the city, the victorious sultan Saladin caused the

whole building to be washed with rose-water, by way of purification, before he would enter it.

The Mosque, which is the finest piece of Saracenic architecture in existence, is a regular octagon, each side being seventy feet in width; it is entered by four spacious doors facing the cardinal points, the Bab el Garb on the west, Bab nebbe Daoud, or Gate of David, on the east, Bab el Kebla, or the Gate of Prayer, on the south, and Bab el Djinna, or the Gate of Heaven, on the north; each of these entrances has a porch of timber-work, of considerable height, excepting Bab el Kebla, which has a fine portico, supported by eight Corinthian pillars of marble; the lower part of the walls is faced with marble, evidently very antient; it is white, with a slight tinge of blue, and pieces wholly blue are occasionally introduced with good effect; each face is panelled, the sides of the panels forming plain pilasters at the angles; the upper part is faced with small glazed tiles, about eight inches square, of various colours, blue being the prevailing, with passages from the Koran on them, forming a singular and beautiful mosaic; the four plain sides have each seven well-proportioned windows of stained glass; the four sides of entrance have only

six. The roof gently rises towards the perpendicular part under the dome, which is also covered with coloured tiles, arranged in various elegant devices. The dome is double; it was built by Solyman I., of a spherical form; is covered with lead, and crowned by a gilt crescent; the whole is ninety feet in height, and has a light and beautiful effect: the fanciful disposition of the soft colours above, contrasting with the blue and white marble below, is extremely pleasing.

The interior is paved with grey marble; and the walls, which are quite plain, are covered with the same material, of a fine white colour. Twenty-four pillars of marble, of a brownish colour, form a concentric nave; the eight opposite the angles are square, without ornament; the other sixteen, being two to each face of the octagon, are round, well-proportioned, and about twenty feet in height, with capitals of a composite style, gilt; above is a plain plinth, and twenty-four small arches supporting the roof, which is wrought in compartments, and gilt in exquisite taste. A second circle of sixteen pillars, four square and twelve round, based on an elevation in the floor, to which there is an ascent of four steps, and having capitals, a plinth,

and arches, as before, supports the dome, the interior of which is finely painted and gilt in arabesque; from the centre are suspended several antique vessels of gold and silver, offerings of some devout Mohammedans. Immediately beneath the dome, surrounded by a high iron railing, gilt, with only one gate of entrance, is an immense mass of limestone, of an irregular form, probably part of the rock on which the Mosque stands; it is named El Hadjera el Sahhara Allah, the Locked-up Stone of God, and is held in the highest veneration. The tradition respecting it is, that it fell from heaven when the spirit of prophecy commenced; that all the antients to whom it was given prophesied from it; and that on this rock sat the angel of death, who, upon David's inconsiderate numbering of the people, slaughtered until God “commanded him to put up his sword again into the sheath thereof.” (1 Chron. xxi. 7.) At the time the prophets fled from Jerusalem, the stone wished to accompany them, but was prevented by the angel Gabriel, who forcibly held it (the marks of his fingers still remain) until the arrival of Mohammed, who, by his prayers, fixed it for ever to the spot. Mohammed, in the twelfth year of his mission, made his celebrated night journey from Mecca to Jerusalem on

the beast El Borak, accompanied by the angel Gabriel, as described in the 17th chapter of the Koran; and having paid his devotions, ascended from this stone to heaven; the rock, sensible of the happiness, became soft, and the print of the prophet's foot remains to this day, an object of great veneration to all true believers. Some years back a portion of the rock was stolen by the Christians; but no sooner had they got it out of the Mosque than it became invisible to them, and was afterwards discovered by the Musulmans. The rock is inclosed by a low wooden railing, and covered by a canopy of green and red satin: immediately beneath it is a natural chamber, called the "Ennobled Cavern of God," an irregular square chamber eighteen feet each way, and eight in the highest part, above which is a hole through the rock, called the "Hole of Mohammed." Five small cavities around are inscribed as the places of Solomon, David, Abraham, Gabriel, and St. John. It also contains the Well of Souls, or entrance to the infernal regions. This Mosque further contains the praying place and footstep of the Lord Idris; the praying place, sword (fourteen feet long), and standard of Ali, nephew of Mohammed; the scales for weighing the souls of men; the shield of Mohammed; the birds of

Solomon ; the pomegranates of David ; and the saddle of El Borak ; on a wooden desk, there is an original copy of the Koran, the leaves of which are four feet in length. In the outer circle there is a well, at which the Moslems wash and drink ; and near the western entrance is a slab of green marble, forming part of the floor, which has the marks of having been pierced by eighteen nails of silver ; three of these and a portion of a fourth only remain, the others having at different times disappeared, in order to mark the completion of certain great epochs. The remainder are to follow ; and when the last takes its departure, the fulness of time will be complete and the world will be at an end. It is also said that the nails were pulled out by the devil, in his attempts to enter paradise by this door.

This Mosque belongs especially to the principal and most respected Mussulman sect, that of the Hanifites (so called from Hanifah its founder), and has been kept sacred from the approach of Christians until very recently. Here, and in the Mosque at Mecca, the Mussulman believes his prayers to be more acceptable to God than any where else. It is believed by the Moslems that all the prophets, since

the time of Adam, have come here to pray and prophesy ; and that even now they come in invisible troops, accompanied by angels, to pray on the Sahara. The usual guard of this holy stone is 70,000 angels, who are relieved every day. One hundred and eighty lamps are lighted at night in this Mosque.

* * * Travels of Ali Bey, vol. ii. pp. 214—218. Dr. Richardson's Travels, vol. ii. pp. 294—304. Communication from F. Catherwood, Esq.—Mr. C. has published a very interesting Plan of Jerusalem. It is by far the most accurate representation of the position and buildings of that memorable city which has yet appeared ; the greater part having been laid down from observations actually made by himself and by a German traveller who preceded him.



Figure 1.1.1

SAMARIA.

Drawn by D. ROBERTS,

From a Sketch by Mrs. BRACEBRIDGE and
M. LÉON DE LABORDE.

SAMARIA was a celebrated city, situated near the middle of Palestine: it was built by Omri, king of Israel, on a hill of the same name (1 Kings, xvi. 18. 24.), and became the metropolis of the kingdom of Israel, that is, of the ten tribes, as Jerusalem was the capital of the kingdom of Judah. It was taken by Shalmaneser king of Assyria, after a siege of three years, (2 Kings, xviii. 9, 10.) ; it was rebuilt by the inhabitants whom he left in the land, and was again destroyed by John Hyrcanus. The Roman proconsul Gabinius once more restored it, and called it Gabinia;

and it was afterwards given by the emperor Augustus to Herod, misnamed the Great, who enlarged and adorned it, and increased its population by introducing sixteen thousand emigrants. Dr. Richardson, in 1818, observed numerous columns and other remains of various edifices, which attested its antient splendour: among these structures erected by Herod was a temple, in honour of Augustus Cæsar, from which the city obtained the Greek name ΣΕΒΑΣΤΗ (*Sebasté*), corresponding with the Latin Augusta. Samaria was between forty and fifty miles distant from Jerusalem. In February, 1833, when the Hon. Capt. Fitzmaurice visited this place, the solitary tower represented in our engraving marked the spot where antient Sebasté once stood. It is a remnant of one of those numerous churches built by the empress Helena, in order to transmit to posterity the sites of the old Israelitish cities. “ But here, as in every thing else connected with this unhappy country, time and desolation have completed that destruction, which the hand of the spoiler has left unfinished; and the screams of the vulture and the howlings of the jackal are the only sounds that now issue from the spot, whence the smoke of incense was wont to ascend at the evening sacrifice, and the

praises of the Almighty rose from the lips of his chosen people."

The church, which is completely a ruin, is built of grey stone; and the arches of the windows are supported on a cluster of slight columns. The edifice rises from a precipitous bank of rocky limestone, at the bottom of which is a broken wall. Close to the wall of the church grow masses of the *Cactus Opuntia*, and a single aloe-tree. The path which leads round the crown of the hill to the church is a steep ascent, rocky, and encumbered with stones which have fallen down from the wall. The trees seen in our view are olives, of great antiquity, and of luxuriant growth; the stems of which are knarled and twisted very fantastically. The foreground is very rocky and broken, with a little short grass appearing here and there under the trees.

Modern Samaria is a small and poor village, steep of approach, but strong by nature, and beautifully situated. It stands on a fine large insulated hill, encompassed by a broad, deep valley, which is surrounded by four hills, one on each side: these are

cultivated in terraces to the top, sown with grain, and planted (as the valley also is) with fig and olive trees.

* * * Dr. Richardson's Travels, vol. ii. pp. 412, 413. The Hon. Capt. W. E. Fitzmaurice's (unpublished) Cruise to Egypt, &c. pp. 55, 56. MS. Communication from Mrs. Bracebridge.



JERUSALEM.

PULPIT IN THE MOSQUE OF OMAR;
WHICH EDIFICE IS ERECTED ON MOUNT MORIAH, ON THE
SITE OF SOLOMON'S TEMPLE.

Drawn by S. PROUT,

From a Sketch made on the spot by F. CATHERWOOD, Esq.

THE prophet Jeremiah, foretelling the desolation of Jerusalem and the abandonment of the ungrateful and disobedient Israelites by the Almighty, introduces the Deity as saying, "I have forsaken mine house," meaning the temple (Jer. xii. 7.). This declaration unquestionably referred to the desolation made by the Babylonians, when Jerusalem was sacked by Nebuchadnezzar. It may however be applied in a wider sense to the Almighty finally forsaking the place, where he had declared that he would "put his name." Literally, indeed, may it be affirmed that God has

“forsaken his house,” since Mount Moriah (2 Chron. iii. 1.), on which was erected the magnificent temple of Solomon, is now covered by the mosque of Omar, in which the followers of the pseudo-prophet of Arabia offer their devotions.

As a view and description of this edifice have been given in pp. 33—39. of this volume, the reader’s attention is now invited to the truly splendid PULPIT delineated in the accompanying engraving. It is situated on the highest platform of the mosque, and nearly opposite to its southern gate, called the Gate of Prayer. The material of which it is composed is of white marble, with the exception of the small columns, which are of verde antique, rosso antico, &c. From whatever point it is viewed, it has a picturesque appearance; and it is of the usual form of the pulpits found in the Mohammedan mosques. The enterprising artist, by whom it was sketched, was the first European who was ever permitted to make a drawing in this mosque, which in the estimation of the Moslems is inferior in point of sanctity only to the Caaba at Mecca. It should seem that this pulpit is but rarely used for the purpose of preaching; as, during nearly two months of daily visits to the Mosque of

Omar, Mr. Catherwood never once heard the Imam preach from it;—a small pulpit in the interior of that building being used for that purpose. It is probably of equal antiquity with the mosque itself, though Mr. C. observed no date by which its age could be determined.

* * * Manuscript Communication from F. Catherwood, Esq.



THE SUMMIT OF MOUNT TABOR.

Drawn by the Hon. Capt. W. E. FITZMAURICE.

MOUNT TABOR, by the Arabs called Djebel Tour, is situated in the middle of Galilee, on the confines of the allotment of the tribes of Issachar and Naphtali: it is comprehended in the portion assigned to the children of Issachar, as their inheritance in the land of Canaan (Josh. xix. 17—23.), and is one of those elevations where Jesus Christ was accustomed to retire for meditation and prayer. In the Old Testament it is classed with Mount Hermon (Psalm lxxxix. 12.), which is distinctly seen from it. Referring the reader to the second volume of this work *, in which another view and description of this mountain are given,

* Biblical Keepsake, Vol. II. pp. 29—32.

as well as of the diversified and extensive scenery which it commands, we now invite his attention to a few particulars more immediately connected with its summit.

This conical mountain is computed to be about a mile in height, and its summit is flat and very fertile, being thickly studded with trees and shrubs ; though towards the south it is more open; and from that quarter there is a most delightful view, which abundantly compensates for the exertion attending the difficult ascent up its rugged and precipitous sides. Antiently, it would seem that a city was built upon this summit, and assigned with its suburbs to the children of Merari. (1 Chron. vi. 77.) To the west are scattered fragments of walls and other ruins. The empress Helena founded here two monasteries, one in memory of Moses, and the other of Elias. The Hon. Capt. Fitzmaurice saw here, in February, 1833, the ruins of a very antient church, built over the spot where the Transfiguration is supposed to have taken place. Three grottos or excavations in the rock, by the neighbouring monks called “*Tria Tabernacula*,” were pointed out to Mr. Rae Wilson, as having been made to commemorate that event; the remembrance

of which is perpetuated by an annual procession to a rude altar, at which various acts of devotion are performed.

* * * Hon. Capt. Fitzmaurice's (unpublished) *Cruise to Egypt, &c.* p. 56. Rae Wilson's *Travels*, vol. ii. pp. 32—36. Madox's *Excursions in the Holy Land, &c.* vol. ii. p. 250.



EGYPT.

TEMPLE AND BROKEN STATUE OF MEMNON,
IN THE MEMNONIUM, OR PALACE AND TEMPLE OF RAMESES II.,
SURNAMED MIAMUN.

Drawn by C. STANFIELD, A.R.A.,

From a Sketch made on the spot by F. CATHERWOOD, Esq.

THE term **MEMNONIUM** is used by the Greek geographer Strabo to designate that part of antient Thebes which lies on the west side of the river. The French savans (and after them some modern travellers) have, without any sufficient reason, restricted it to the magnificent ruin delineated in our engraving, which may be regarded as a literal fulfilment of the prophetic denunciation in Isa. xix. 1., "The idols of

Egypt shall be moved at his presence." This edifice is the palace and temple of Rameses II. king of Egypt, surnamed Miamun, which title was probably corrupted by the Romans into Memnon, and became the origin of the word Memnonium. It stands on the western side of the river Nile, on the edge of the cultivated plain; and from its very great strength, having but few exterior openings, it is not improbable that the Memnonium was used as a fortress.

For symmetry and elegance of sculpture, this building may vie with any other monument of Egyptian art. It is confessedly one of the finest remains of antiquity at Thebes. "No traces" (says Mr. Wilkinson, whose enterprising researches have first made fully known the nature of the Memnonium,) "are visible of the dromos *, that probably existed before the pyramidal towers which form the façade of the first hypæthral area, a court whose breadth of one hundred and eighty feet is reduced to a more just proportion, by the introduction of a double avenue

* The dromos was a paved approach to Egyptian temples, generally formed by an avenue of sphinxes: sometimes two statues, or stelæ, commenced the avenue.

of columns on either side, extending from the towers to the north wall." The figures standing upright, with their backs to the piers, formed part of this court yard: they probably are not less than twenty-five feet in height. In this area, on the right of a flight of steps, was the stupendous statue of the king, of syenite, or rose-coloured granite from the quarries in the neighbourhood of Assouan or Syene: it was seated on a throne in the usual attitude of these Egyptian figures, the hand resting on his knees, indicative of that tranquillity which he had returned to enjoy in Egypt, after the fatigues of victory. But the fury of an invader has levelled this monument of Egyptian grandeur, whose colossal fragments are seen in our engraving, lying scattered around the pedestal, and its shivered throne evinces the force used for its demolition. The features of the face are no longer discernible. "The throne and legs are completely destroyed, and reduced to comparatively small fragments; while the upper part, broken at the waist, is merely thrown back upon the ground, and lies in that position, which was the consequence of its fall; nor are there any marks of the wedge or other instrument which should have been employed for reducing those

fragments to the state in which they now appear. The fissures seen across the head, and in the pedestal, are the work of a later period, when some of these blocks were cut for millstones by the Arabs; but its previous overthrow will probably be coëval with the Persian invasion. To say that this is the largest statue in Egypt, will convey no idea of the size or enormous weight of a mass, which, from an approximate calculation, exceeded, when entire, nearly three times the great obelisk of Karnak *, and weighed about eight hundred and eighty-seven tons, five hundred weight and a half." (Mr. Catherwood calculates its weight at little short of one thousand tons.) This is, in fact, the largest detached statue in the world: and it is justly a source of wonder among all well-informed engineers, how such enormous masses could have been worked and fixed, since it is all but certain that iron was unknown at the period when this statue was executed. The small head half buried in the earth, to the left of the picture, is of the same size as that in the British Museum, which has been so justly ad-

* This obelisk weighs about two hundred and ninety-seven tons, ten hundred weight, and two thirds, allowing two thousand three hundred and sixty ounces to a cubic foot.

mired for the noble expression of its countenance. The back-ground in our view represents cultivated land.

* * * Wilkinson's Topography of Thebes, &c. pp. 9—12. 39.
Manuscript Communication from F. Catherwood, Esq.



EGYPT,

WITH A NEAR VIEW OF THE PYRAMIDS OF GHIZEH.

Drawn by J. M. W. TURNER,

From a Sketch made on the spot by CHARLES BARRY, Esq.

EGYPT is a celebrated country in the north of Africa, at the eastern part of the Mediterranean Sea. By the Hebrews it is called Mizraim, which name it is supposed to have received from Mizraim, the son of Ham and grandson of Noah, by whom and his descendants it was originally peopled: of this name the Arabic appellation *Misr* is a contraction. By the Greeks and Romans it was called *Ægyptus*, whence the modern name of Egypt is derived; but its origin is unknown. The population of this country is computed to be less than three millions of inhabitants: its

extent from Syene or Assouan to the Mediterranean Sea is about five hundred miles; its breadth is very unequal. In some places the inundations of the river Nile (of which an account is given in pp. 13—16. of this volume) extend to the foot of the mountains; in other parts there remains a strip of a mile or two in breadth, which the water never covers, and which is, therefore, always dry and barren. Egypt is usually divided into Upper and Lower: but antient writers speak of three divisions; viz. Upper Egypt or Thebais; Middle Egypt or Heptanomis; and Lower Egypt, including the Delta and the adjoining provinces. In modern times the Arabs have changed the classical appellation of Thebais into Said, or the high country; the Heptanomis into Vostani; and the Delta into Bahari, or the maritime district. In Upper Egypt the heat is often as great as it is under the equator: in Lower Egypt the climate is more temperate. Throughout the year, the dew is so heavy as to resemble gentle rain: in summer many diseases prevail; and of old there seem to have been some, of a dreadful nature peculiar to this land. (Deut. xxviii. 27.) The fertility of Egypt has been celebrated among antient nations; and at the present day there is no country more amply supplied with grain, fruits, and garden plants. In

Lower Egypt oranges, dates, lemons, almonds, and plantains are very plentiful: flax continues to be cultivated. (Exod. ix. 31.) Egyptian cotton is well known in the commercial world; and maize or Indian corn, together with melons of various sorts, are also abundant.

The early history of Antient Egypt is involved in great obscurity. All accounts, however, and the results of modern researches, seem to concur in representing culture and civilisation as having been introduced and spread in Egypt from the south; and that the country in the earliest times was possessed by several contemporary kings or states, which at length were united into one great kingdom. The common name of the Egyptian kings was *Pharaoh*, which signifies sovereign power. History has preserved the names of several of these kings, and a succession of their dynasties: but the inclination of the Egyptian historians to magnify the great antiquity of their nation has destroyed their credibility. The recent researches of the learned in Egyptian hieroglyphics have enabled them to discover the names of several of the Pharaohs.

The revolutions and state of Egypt were minutely described by the prophets Isaiah, Jeremiah, and Ezekiel. Chap. xxxii. of the last-mentioned prophet is a sublime prediction of its fall, delivered in diversified and beautiful imagery : and in chapters xxix. 15. 10. and xxx. 6. 12, 13., among other denunciations, Ezekiel expressly says that “ Egypt shall be the basest of kingdoms ; neither shall it exalt itself any more among the nations : for I will diminish them, that they shall no more rule over the nations. I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. The pride of her power shall come down : from the tower of Syene shall they fall in it by the sword. And I will make the rivers dry, and sell the land into the hand of the wicked ; and I will make the land waste, and all that is therein, by the hand of strangers. I will also destroy the idols, and I will cause the idols to cease out of Noph” (or Memphis). It is now upwards of two thousand four hundred years since this prophecy was delivered ; and the event has shown that, unlikely as it appeared when delivered, it has literally been fulfilled. For, not long afterwards, Egypt was successively attacked and conquered by the Babylonians and Persians : on the subversion of

the Persian empire by Alexander, it became subject to the Macedonians; then to the Romans; and after them to the Saracens; then to the Mamelukes, and since their extirpation, to the Turks. Syene (or Assouan) is in ruins; and the idols of Egypt are scattered: from the neglect of the canals, which diffused fertility from the fecundating waters of the Nile, a large tract of country is abandoned to sand and to unfruitfulness, while the effect is a fulfilment of the threatening, “I will make her rivers dry;” and what was once a fruitful field has become desolate. Lately, indeed, Egypt has risen, under its present spirited but despotic pasha, to a degree of political importance and power unknown to it for many past centuries. Yet this fact, instead of militating against the truth of prophecy, may serve to illustrate another prediction; which implies that, however base and degraded it might continue to be throughout many generations, it would, notwithstanding, have strength sufficient to be looked to for aid or protection, even at the time of the restoration of the Jews to Judæa, who will seek “to strengthen themselves in the strength of Pharaoh, and trust in the shadow of Egypt.” Other prophecies respecting it await their fulfilment: yet, whatever its present apparent strength may be, it is still but “the

shadow of Egypt." (Isa. xxx. 2. xxxi. 1.) The whole earth shall yet rejoice, and Egypt shall not be for ever "base." (Compare Isa. xix. 19—25.)

The most extraordinary monuments of Egyptian power and industry were the PYRAMIDS, which still subsist to excite the wonder and admiration of the world. It has been supposed that they were erected by the Israelites, during their bondage in Egypt; but this supposition is contradicted by the tenor of antient history in general, as well as by the results of modern researches. Our engraving represents a near view of the Pyramids of Ghizeh, of which a distant view is given in p. 11. of this volume.

The largest of these pyramids, which on the authority of Herodotus is ascribed to Cheops, covered an area of about 570,000 square feet: but now that it has been stript of its exterior tier of stones, the total length of each face, without the casing, is reduced to 732 feet, and its actual height to 474. The entrance is nearly in the centre; and a passage, descending at an angle of twenty-seven degrees, terminates in an unfinished chamber below the level of the ground. About a hundred feet from the en-

trance, this passage is joined by an upper one, which ascends at the same gallery, when it runs horizontally into what is called the Queen's chamber: but the gallery itself, continuing at an angle of twenty-seven degrees, leads to a larger room called the King's chamber, in which is a sarcophagus of red granite. At the bottom of the gallery itself is the well, by which the workmen descended, after they had closed the lower end of the upper passage with blocks of granite. This pyramid is said to have been opened by the sultan Mamoun, about the year 820. Mr. Wilkinson is of opinion that several chambers still exist, though undiscovered, in the upper part of this pyramid.

The style of building in the second pyramid, which bears the name of Cephren, or Cephrenes, king of Egypt, is inferior to that of the first; the stones, used in its construction, being less carefully selected, though united with nearly the same kind of cement. Nor (says Mr. Wilkinson) was all the stone of either pyramid brought from the quarries of the Arabian mountains, but the outer tier or casing was composed of blocks hewn from their compact strata. This casing, part of which still re-

mains on the pyramid of Cephrenes, is in fact merely formed by levelling or planing down the upper angle of the projecting steps, and was consequently commenced from the summit. The passages in this pyramid are very similar to those of the first, but there is no gallery; and they lead only to one main chamber, in which is a sarcophagus sunk in the floor. This pyramid appears to have had two entrances; an upper one by which the visitor now enters, and another about sixty feet below it, which is still unopened. The actual height of this pyramid is about 439 feet; and the length of its base, 690; but if it were entire, its height would be increased to about 469 feet. For the discovery of the interior of this pyramid we are indebted to the persevering efforts of the enterprising traveller Belzoni, of whose researches the following is an abstract.

On the authority of Herodotus, it had generally been believed that this pyramid contained no chambers: but Mr. Belzoni, suspecting from certain indications that an entrance might be found, set forty Arabs to work, to open the ground between the pyramid and part of a portico of a temple which stood before it. They soon came to the lower part of a

large temple, reaching within fifty feet of its base: its exterior walls are formed of enormous blocks, some of them in the porticos being twenty-four feet in length. The interior is built of calcareous stones of various sizes, many of them finely cut at the angles. Mr. Belzoni thinks that it is probably much older than the exterior wall, which bears the appearance of as great antiquity as the pyramids. In order to find the basis of the pyramid on this side, and to ascertain whether any communication existed between it and the temple, he had to cut through large blocks of stone and mortar which rose forty feet from the basis. At length he came to a flat pavement cut out of the solid rock, which appears to run all round the pyramid. No other discovery was made on this side: but, on the north side, after sixteen days of fruitless labour, one of the Arabs perceived a chink between two stones, which led to the detection of a false entrance, that had evidently been forced. The upper part, however, had fallen in, and it was found impossible to penetrate beyond a hundred feet. But Mr. Belzoni did not despair of success: having strictly noticed the situation of the entrance of the first pyramid, he plainly perceived that it was not in the centre. He observed that the passage ran in a straight line from

the outside of the pyramid to the east side of the king's chamber; which chamber being nearly in the centre of the pyramid, the entrance must consequently be as far from the middle of the face, as the distance from the centre of the chamber to the east side of it. This observation proved the right clue: on returning to the second pyramid, he was equally astonished and delighted to find the same marks which he had noticed on the other spot in the centre, and which had led him to make his first unsuccessful attempt about thirty feet distant from the spot where he stood. The discovery of the first granite stone occurred on the 28th of February, 1816; and on the 1st of March he uncovered three large blocks of granite. On the next day he came to the right entrance: it is a passage four feet high, three feet six inches wide, and descending towards the centre, for one hundred and four feet five inches, at an angle of twenty-six degrees. This passage was found to be lined with large blocks of granite; and, on clearing out the stones which had fallen down into it, the Arab labourers came to a fixed block of stone, which appeared to put an end to all further operations. Having, on close inspection, discovered that this immense block was, in fact, a portcullis of granite, one foot three inches thick, Mr.

Belzoni contrived means to raise it; when he found himself in a passage similar in dimension to the first, about twenty-two feet and a half in length. At the end of this is a perpendicular shaft of fifteen feet, which he descended by means of a rope, and then entered another passage running down at an angle of twenty-six degrees towards the north. He then ascended an inclined passage, which brought him to a horizontal one in the centre. After passing the portcullis, all the passages are cut out of the live rock. On advancing, the sides of the horizontal passage were found covered with arborizations of nitre, in various forms: at length he came to a door leading to a central chamber. This he entered, and found, towards the western end, buried in the floor, a sarcophagus of the finest granite, eight feet long, three feet six inches wide, and two feet three inches deep in the inside. It is surrounded with large blocks of granite, apparently intended to prevent its removal. Like the pyramid of Cheops, it is destitute of hieroglyphics. The lid was half removed: and, amidst a great quantity of earth and stones, disclosed some bones, which, on being sent to London, were declared to be those of a bull,—the Egyptian deity Apis. This chamber was found to be forty-six feet three inches by sixteen feet

spot. Passing this portcullis, the passage ascended towards the exterior base of the pyramid, forming apparently a second outlet.

The third pyramid bears the name of Mycerinus, Moscheris, or Mecherinus. It has not yet been opened; and it differs from the other two, being built in almost perpendicular degrees, to which a sloping face has been afterwards added. The outer layers (many of which still remain) were of red granite, of which material the exterior of the lowest row of the second pyramid was also composed, as is evident by the blocks and fragments which lie scattered about its base.

* * * Belzoni's Narrative of Operations and Discoveries in Egypt and Nubia, pp. 260—280. (London, 1820, 4to.) Bishop Newton's Dissertations on the Prophecies, Diss. XII. Keith on Prophecy, pp. 350, 351. (8vo edition.) Dr. Edward Robinson's Dictionary of the Bible, *voce* Egypt. (Boston, 1833.) Madox's Excursions in the Holy Land, &c. vol. i. p. 114. Mr. Wilkinson's Topography of Thebes, &c. pp. 311—330.



A DISTANT VIEW
OF
THE CEDARS OF LEBANON.

Drawn by J. D. HARDING,
From a Sketch made on the spot by Mrs. BRACEBRIDGE.

A NEAR view of the majestic Cedars of Lebanon, together with historical notices of these justly celebrated trees, is given in the second volume of this work.* The present engraving exhibits a distant view of the whole group: the trees form a dark cluster in the centre, behind which rises the snow-clad Lebanon, broken into fine bold sweeps. The stony fragments, seen in the foreground, are of grey limestone, which is crumbled into small detached

* Biblical Keepsake, Vol. II. pp. 43—47.

masses. A group of Arabs was on the spot at the time this view was taken. The Scriptures contain frequent references to the fountains, wells, and streams of Lebanon, as well as to its cedars and other trees. To those who are acquainted with the local scenery of the tract where they are found, the allusions of the prophets appear very striking. “We learn from Hosea (xiv. 7.) that Israel shall one day be as the ‘wine of Lebanon;’ and its wine is still the most esteemed of any in the Levant. What could better display the folly of the man who had forsaken his God, than the reference of Jeremiah (xviii. 14.) to the ‘cold flowing waters’ from the fountains of Lebanon, the bare mention of which must have brought the most delightful associations to the inhabitants of the parched plain? The psalmist (xxix. 5.) declares that ‘the voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon;’ and a more sublime spectacle can scarcely be conceived, than the thunder rolling among these enormous masses, and the lightning playing among the lofty cedars, withering their foliage, crashing the branches that had stood the storms of centuries, and with the utmost ease hurling the roots and trunks into the distant vale. But by

Isaiah the mountain is compared to one vast altar, and its countless trees are the pile of wood, and the cattle upon its thousand hills, the sacrifice ; yet, if a volcanic eruption were to burst forth from one of its summits, and in torrents of liquid fire to kindle the whole at once, even this mighty holocaust would be insufficient to expiate one single crime ; and the sinner is told, that ‘ Lebanon is not sufficient to burn, nor the beasts thereof for a burnt offering.’ (Isa. xl. 16.) The trees of Lebanon are now comparatively few, and with them are gone the eagles and wild beasts, to which they afforded shelter ; and it is of its former state, and not of its present degradation, that we are to think, when reading the glowing descriptions of the prophets.—‘ The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious.’ (Isa. lx. 13.)”

*** Hardy’s Notices of the Holy Land, pp. 272, 273. MS. Memorandum of Mrs. Bracebridge.



THE VALLEY OF JEHOSHAPHAT,

BETWEEN

MOUNT MORIAH AND THE MOUNT OF OLIVES.

Drawn by D. ROBERTS,

From a Sketch made on the spot by the Rev. R. MASTER.

THE VALLEY OF JEHOSHAPHAT is a narrow but deep valley, situated a short distance to the east of Jerusalem; it is supposed to have derived its name from Jehoshaphat king of Judah being buried here. It is also called the VALLEY OF THE KEDRON, because the brook Kedron flows through it; and the VALLEY OF DECISION in Joel, iii. 2. 12. 14., where we are informed that the Almighty will gather all nations in it, in order to be judged. The Mohammedans have a tradition that, at the last day, Mohammed will be seated on a pillar erected in this valley.

The valley of Jehoshaphat runs from north to south, between the Mount of Olives and Mount Moriah. On the left of our engraving flows the brook Kedron, of which an account has already been given in the first volume of this work.* The edifice next to it is the tomb of Absalom, also delineated and described in the same volume. The tomb in the centre bears the name of Saint James: it is a plain cave, with the frieze of the portico sculptured, and supported by four round columns, so that it resembles the front of a small Grecian temple. The last tomb, seen on the right of our engraving, bears the name of Zechariah: like that of Absalom, its base is quadrangular, insulated from the parent rock, and adorned with Ionic pilasters; but, instead of metopes and triglyphs, a heavy projecting architrave runs round it, above which rises a smooth pyramid of masonry work. Whether these are really the sepulchres of the persons to whom they have been assigned, it is now impossible to determine: they evidently display an alliance of Egyptian and Grecian taste. The mixture of Grecian architecture unquestionably argues a later age. An intelligent anonymous modern traveller suggests that the reproof of the Pharisees by Jesus

* Biblical Keepsake, Vol. I. pp. 135—139.

Christ, related in the latter part of the twenty-third chapter of Saint Matthew's Gospel, may serve to reconcile the manifest discrepancy between the style of these monuments and the period to which tradition refers them. “ Our Saviour, then upbraiding the Pharisees with being actuated by the same unbelieving and persecuting spirit, that had impelled their fathers to shed the blood of the prophets, though hypocritically pretending to revere the memories of those servants of God, uses these words :— ‘ Woe unto you, scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous ; ’ and then declares that upon them should ‘ come all the righteous blood shed upon the earth from the blood of righteous Abel to the blood of Zacharias the son of Barachias ’ (Matt. xxiii. 29. 35.) ; as if the tomb of the latter had been in his mind at the time and suggested the reproach. According to this supposition, the base, hewn from the rock, possessing the character of that massive sepulchral architecture which the Israelites derived from Egypt, might very well have been the tombs of those to whom they are assigned, while the Ionic pilasters and other ornaments of a subsequent period might, not improbably, have been the garnishing of the sepulchres of

the righteous alluded to by our Saviour, added either in his days or a short time before, when the reduction of Judea into a Roman province and the example of Herod had introduced a different style."

From a very early period, the narrow valley of Jehoshaphat has served as a burial place for the inhabitants of Jerusalem; as we may infer from the account of the destruction of idolatry in Judah, and of the vessels made for Baal, when the bones of the priests of Baal were burnt to ashes at the brook Kedron, and were cast upon the graves of the children of the people. (1 Kings, xiii. 2. 2 Kings, xxiii. 6. 2 Chron. xxxiv. 4.) The Hebrew population of modern Jerusalem still inter their dead in this valley. Numerous tomb-stones are observable here: and as a strong inclination exists among the Jews, to have their remains entombed in the country of their ancestors, many of them arrive here with this view, in the course of the year, from the most distant lands. When Mr. Rae Wilson inquired the motive which prompted them to go to Jerusalem, the answer was—“To die in the land of our fathers.” One day in the year, the Jews purchase from their Mohammedan oppressors permission to assemble in the Valley of

Jehoshaphat, which time they pass in weeping and mourning over the desolation of Jerusalem, and their protracted captivity. It was on this side that the city was taken by assault by the besiegers in the first crusade.

pp. 193—195. (Londres, 1832.) Rae Wilson's Travels, vol. i.
pp. 216—220. Three Weeks in Palestine, pp. 39. 42—44.
Hardy's Notices of the Holy Land, &c. pp. 167, 168.



JAFFA,

THE ANTIENT JOPPA.

Drawn by the Hon. Capt. W. E. FITZMAURICE.

JOPPA, called also Japha, and now universally Jaffa, is one of the most antient sea-ports in the world. It belonged to the tribe of Dan. (Josh. xix. 46.) Hither Solomon commanded the timber, hewn in Lebanon for the temple, to be brought, previously to its being carried to Jerusalem. (2 Chron. ii. 16.) At this port the prophet Jonah embarked for Tarshish, when he was commanded to preach repentance to the inhabitants of Nineveh. (Jonah, i. 3.) Here also Peter raised Tabitha from the dead (Acts, ix. 36—42.): and in 1831 a fragment of an antient wall, in the British vice-consul's house, was gravely asserted to be a relic of the identical dwelling of “one Simon, a

tanner, whose house was by the sea-side." (Acts, x. 6.) On the destruction of Jerusalem by the Romans, many Jews retired here to defend themselves, but in vain; for the place was besieged, captured, and destroyed, and twelve thousand Jews were put to death. In the time of the crusades, Joppa became the scene of great military enterprises. Here "Richard Cœur de Lion astonished the Saracens by his acts of valour, attacking them with the fury of a lion, and chasing them to Ramah, about twelve miles distant. In revenge for this repulse, in 1193 the Saracens stormed Joppa, and put twenty thousand of the inhabitants to the sword. Louis IX., king of France, rebuilt the walls at a vast expense, and erected towers in the year 1250: these were afterwards destroyed, and the city itself nearly reduced to a mass of ruins. It revived, however, by degrees. In 1771 it suffered severely by a siege from Ali Bey, and from Mohammed Abudahal in 1776; and it was ultimately taken by the French on the 6th of March, 1799." The scene of the massacre of the Turkish prisoners, by order of Buonaparte, after the surrender of El Arisch, is yet pointed out to travellers. It was on the beach to the south of Jaffa. Four thousand prisoners (Barbaresques, that is, natives of Algiers, Tunis, and other towns on the Bar-

bary coast, who had been sent to the aid of Djezzar Pacha,) were murdered in cold blood, having surrendered upon the promise of quarter. The plea alleged in excuse by Buonaparte was, that they had previously been prisoners of war, but had been liberated on their parole, which they had broken. The truth of the poisoning of a number of his sick French troops has been attested by Signor Damiani, the British consul in 1831, though the number who thus perished has been greatly exaggerated.

Modern Jaffa is situated on a promontory, which rises about one hundred and fifty feet above the level of the Mediterranean Sea; it is now, as it antiently was, the principal port of Judæa, with reference to Jerusalem, whence it is distant about forty or forty-five miles to the north-west. As a station for vessels, its rocky harbour is one of the worst on the Asiatic coast. From its elevated situation, this town commands varied and picturesque prospects on every side. Towards the west is extended the open sea; towards the south are spread fertile plains, reaching as far as Gaza; towards the north, as far as Mount Carmel, the flowery meads of Sharon present themselves; and towards the east the hills of Ephraim and Judah raise

their towering heads. The town is walled round on the south and east, towards the land; and partially so on the north and west, towards the sea.

The approach to Jaffa is destitute of interest. The town, of which our engraving conveys an accurate idea, from its situation on a promontory, and facing chiefly to the northward, looks like a heap of buildings crowded as closely as possible into a given space; and from the steepness of its site they appear to stand one upon another. The interior of the town corresponds with its outward mien, and has all the appearance of a poor village. The streets are very narrow, uneven, and dirty: the population is computed to be between four and five thousand, the greater part of whom are Turks and Arabs; the Christians are stated to be about six hundred, consisting of Romanists, Greeks, Maronites, and Armenians. The Greeks, Latins, and Armenians, have each a small convent for the reception of pilgrims. All the gardens in the neighbourhood abound with orange and lemon trees; there are also various other fruit trees. On the invasion of the French, among other acts of violence, they laid waste almost every garden. The different European powers have each their representative consul here,

whose office is principally to assist the pilgrims to Jerusalem.

* * * Rae Wilson's Travels, vol. i. pp. 164—174. Three Weeks in Palestine, pp. 6—10. Hardy's Notices of the Holy Land, pp. 128, 129. Dr. Richardson's Travels, vol. ii. pp. 208. 215, 216. Dr. Clarke's Travels, vol. iv. pp. 441—443.

BETHLEHEM.

THE CHURCH OF THE NATIVITY.

Drawn by D. ROBERTS,

From a Sketch made on the spot by F. CATHERWOOD, Esq.

BETHLEHEM, though one of the least of the cities of Judah, has ever been an object of interest to the Christian pilgrim, because thence, in the language of prophecy, was to come a Governor, that should rule the people of Israel. (Micah, v. 2.) This prediction was fulfilled in the birth of Christ. (Luke, ii. 4—16. Matt. iii. 4—6.) Our engraving exhibits an accurate view of the CHURCH OF THE NATIVITY, which forms part of the Convent of the Nativity, and which is held in peculiar sanctity. For a description of this church as well as a general account of Bethlehem and

its vicinity, the reader is necessarily referred to the first volume of this work.*

In 1832 there was a school belonging to the Convent of the Nativity, in which about eighty boys were taught to read and write. Many of the habitations of Bethlehem (Mr. Rae Wilson states) consist of ancient grottos; and several of the stables are excavations in the earth or solid rock; so that any objections which may arise from the place of the Nativity being under ground, can have no foundation; but, on the contrary, this circumstance tends to confirm its alleged locality, from being so very similar to the stables ordinarily in use in that country.

* Biblical Keepsake, Vol. I. pp. 107—112.

** Rae Wilson's Travels, vol. i. pp. 265—267.



RUINS AT DJERASH,

THE ANTIENT GERGESHA.

Drawn by J. D. HARDING,

From a Sketch made on the spot by F. CATHERWOOD, Esq.

GERGESHA, the territory belonging to which is mentioned in Matt. viii. 28. as “the country of the Gergesenes,” was one of the cities of the region of Decapolis, so called from its containing ten cities; by classical geographers, Gergesha was called Gerasa. Although the Decapolis was within the limits of the land of Israel, it was probably inhabited by foreigners, and hence it retained a foreign appellation.

The existence of Gerasa was unknown for many centuries, until its site was discovered early in the present century, by the indefatigable traveller, Dr. Seet-

zen; its ruins are pointed out by the modern Arabs under the name of Djerash. They have been described by Messrs. Buckingham, Burckhardt, and Fuller, from whose combined narratives the following account is derived.

Approaching the city from the west through a cemetery strewed with broken stone sarcophagi, and inclosed by a trench at the north-western side of the wall, the traveller arrives at the ruins of a Corinthian temple, which faces the east, and stands on elevated ground. Our engraving represents a portion of these magnificent remains of antient art. This temple was surrounded by a peribolus, composed of a double row of columns, long since thrown down; but the area of which may be traced by their bases, which still remain. A little further south, after passing the ruins of a smaller Corinthian temple, the traveller reaches a large theatre, in a state of singularly fine preservation: the stone benches or seats are almost entire, and the wall at the back of the proscenium is still standing, together with several columns which formed its interior decoration. This proscenium is sufficiently complete to give an accurate idea of the plan: and it is not difficult to sit on one of the benches, and ima-

gine a Greek play performing to a Gerasan audience, as it was seventeen centuries ago. The theatre, as usual, is placed on the slope of the hill, and close beside it stood a large temple also of the Corinthian order. Three sides of the cella alone remain; all the columns, both of the portico and of the peristyle, having fallen. A broad flight of steps, now quite dilapidated, led up to this temple: and from the site of the portico, there is a fine view over the whole extent of the ruins. The city occupied nearly a square of somewhat less than two English miles in circumference; and its greatest length was nearly an English mile: it stood on the facing slopes of two opposite hills, with a narrow but not deep valley between them; through which ran a clear stream of water, springing from fountains near the centre of the town, and parallel with it a street of columns extended nearly its whole length. At the south end, this street appears to have terminated in a circular or rather oval colonnade of fifty-seven pillars. Originally, there were nearly one hundred, all of the Ionic order, about twenty feet high, and placed in a single row round the inclosure, which probably was the forum. About three hundred yards from this was the south gate of the town, now fallen down and blocked up with ruins:

and at about the same distance without the gate, there is a triumphal arch very little injured. The front presents four columns of a small diameter, and constructed of many separate pieces of stone: their pedestals are of a square form, but tall and slender. On each of these is placed a design of leaves, very like a Corinthian capital, without the volutes; and on this again rises a shaft, which is plain, and composed of many small portions. As all the columns were broken near the top, the crowning capitals are not seen. The pediment and frieze are also destroyed: but enough remains to give an accurate idea of the original design, and to prove that the order of architecture was Corinthian. The building appears to have been a detached triumphal arch, perhaps erected for the entrance of some victorious hero who had distinguished himself in a battle on the Lake or Sea of Tiberias, on which it is known that many conflicts took place between the Jews and Romans.

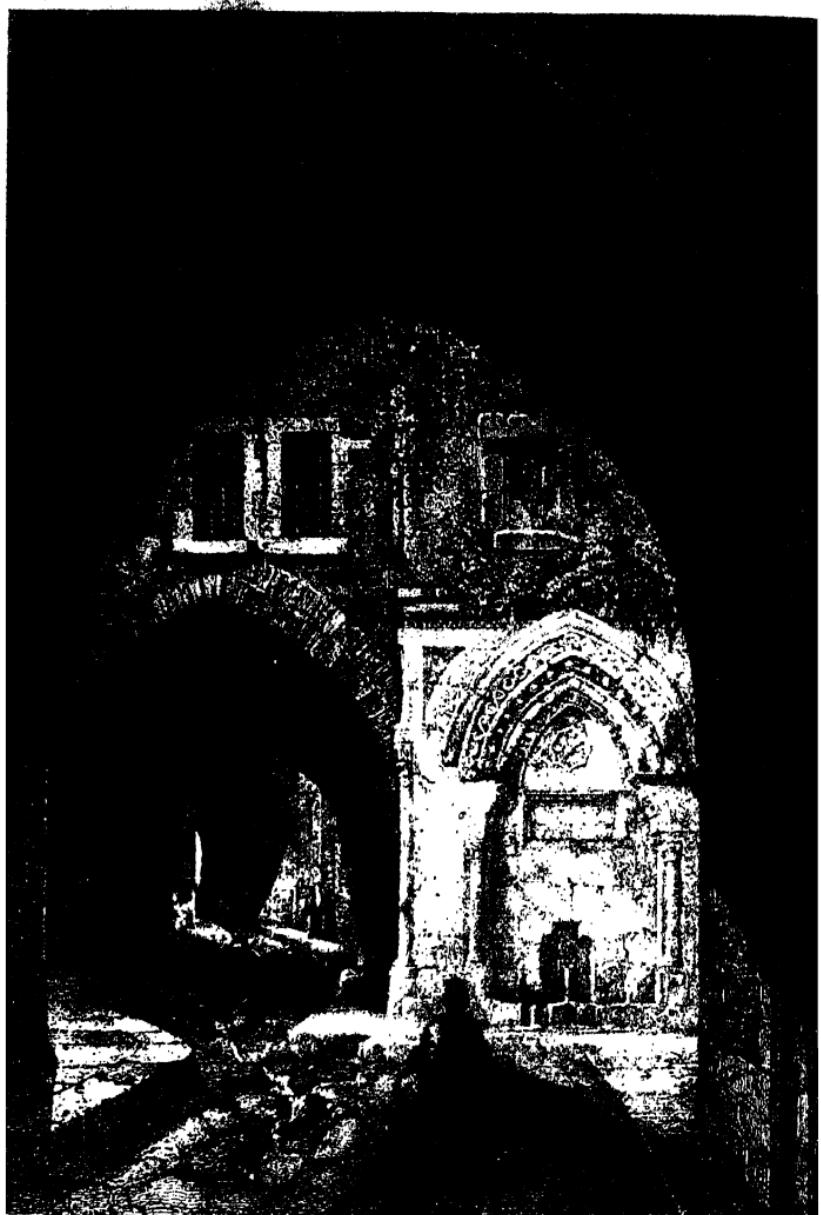
Just within this gateway there is seen an extensive naumachia, or theatre for the exhibition of naval fights, constructed of fine masonry, and finished on the top with a large moulding wrought in the stone. The seats, though overgrown with grass, remain nearly

entire; and the channels for filling the theatre with water are still visible. Passing onward, there appears a second gateway, nearly similar in design to that already described, but connected here on both sides with the walls of the city, to which it seems to have formed the proper entrance. Then turning to the left, the traveller advances into a large and beautiful circular colonnade, of the Ionic order, and surmounted by an architrave: beyond which is a long avenue of columns, which probably marked the direction of the principal street that intersected the city. This street is not more than wide enough to allow one carriage to pass along, and the marks of the carriage wheels remain. On each side is a row of columns of different heights and of different workmanship, and in various degrees of preservation, the Corinthian order predominating. At about one third of the distance from the circular colonnade to the northern gate, this street is intersected at right angles by another, which is also flanked with columns, but of less dimensions. At this intersection are four large pedestals, on which there probably were erected small Corinthian columns, as shafts and capitals of that order lie scattered below: and the cross street leads down on the right by a flight of steps to a bridge across the river, great

part of which remains, though the crown of the arch has given way and made it impassable. After passing the fragments of a solid wall on the left, the traveller comes to the ruins of a semicircular temple, in front of which there has been a portico of Corinthian columns, composing part of the grand colonnade. These columns cannot be much less than fifty feet in height: their form is very elegant. The semicircular building itself is covered with a half-dome, and is ornamented with peculiar richness and beauty. Beyond this again are temples, colonnades, theatres, arched buildings with domes, detached groups of Ionic and Corinthian columns, bridges, aqueducts, and portions of large buildings; all of which, even in their present state of ruin, attest how admirably the whole was disposed for producing effect in combination. Except perhaps at Rome or at Athens, Mr. Fuller is of opinion, that a more striking assemblage of architectural remains does not exist, than that which presents itself to view from the portico of the southern temple. Palmyra is the place to which Djerash or Gergesha may be most aptly compared. The style of the architecture shows that the two cities were nearly contemporary: but, though the ruins of Palmyra are much more extensive, those of

Djerash are more varied: and, instead of being surrounded by a barren wilderness, they have the advantage of a picturesque situation in the midst of a beautiful and smiling country, abounding in water, wood, and herbage. The stone, with which Djerash is built, is calcareous, of considerable hardness, and the same as the rock of the neighbouring mountains. None of the present habitations of the city are in a state of preservation; but the whole of the area within the walls is covered with their ruins.

* * * Burckhardt's Travels in Syria and the Holy Land, pp. 253—264. In this work there is a ground plan of the ruins of Djerash. Buckingham's Travels in Palestine, pp. 353—397. Plans of several of the antient edifices are given by Mr. B. Fuller's Narrative of a Tour through some Parts of the Turkish Empire, pp. 332—338. Dr. Russell's Palestine, pp. 284, 285. MS. Communication from Mr. Catherwood.



THE RUINS OF THE CHURCH OF THE HOLY SEPULCHRE, JERUSALEM

ARMED SICKLES AND SHOVELS OF JERUSALEM

ARCHED STREETS
IN
THE CITY OF JERUSALEM.

Drawn by C. DIBDIN,

From a Sketch made on the spot by F. CATHERWOOD, Esq.

“Jerusalem is builded as a city that is compact together.”

Psalm cxxii. 3.

THIS view will enable the reader to form a correct judgment of the streets of the city of Jerusalem, which (it will be seen) are partly open and partly covered. The apartment, which stands over the archway in the distance, forms part of what is called “the house of the rich man” who is mentioned in the narrative of St. Luke (xvi. 19—31.). It is one of the best in Jerusalem. The fountain, which is a prominent feature in our engraving, is executed in bold relief:

although of Saracenic workmanship, it is conjectured by Mr. Catherwood to be derived from the style of architecture introduced by the Crusaders. In common with the other fountains in Jerusalem, this fountain is supplied from the Pools of Solomon, which lie a few miles to the south-west of Bethlehem. The water is conducted through a small aqueduct, partly under, and partly above ground: it is of excellent quality, but the supply is not sufficiently copious for the consumption of the inhabitants, who make up the deficiency from the water supplied by the cisterns which are filled by the periodical rains.

, Manuscript Communication from F. Catherwood, Esq.



OLIVE TREES

NOW STANDING IN

THE GARDEN OF GETHSEMANE.

Drawn by J. D. HARDING,

From a Sketch made on the spot by Mrs. BRACEBRIDGE.

THE GARDEN OF GETHSEMANE is one of those sacred places in the vicinity of Jerusalem, which is visited by every Christian pilgrim. This deeply interesting spot is situated between the foot of the Mount of Olives and the brook Kedron : it was a place frequently resorted to by Jesus Christ and his apostles. Thither Judas proceeded, accompanied by a number of officers, to betray him ; and here the Saviour endured his “ agony and bloody sweat.” (Luke, xxii. 39—49. Matt. xxvi. 36—56. Mark, xiv. 32—46. John, xviii. 1—12.) This garden is surrounded by

a coarse low wall, of a few feet in height, and about the third part of an acre in extent. When Mr. Catherwood was here in 1834, taking the drawings for his beautiful panorama of Jerusalem (which was exhibited in London in 1835), it was planted with olive, almond, and fig trees. Eight of the olive trees are so large, that they are said to have been in existence ever since the time of Jesus Christ. Although we are informed by Josephus that Titus cut down all the trees within one hundred furlongs of the city, yet it is not improbable that these trees (which are unquestionably of very remote antiquity) may have arisen from the roots of the antient trees; because the olive is very long-lived, and possesses the peculiar property of shooting up again, however frequently it may be cut down. The trees, now standing in the Garden of Gethsemane, are of the species known to botanists as the *Olea Europaea*: they are wild olives, and appear pollarded from extreme age, and their stems are very rough and knarled: they are highly venerated by the members of the Roman communion here, who consider any attempt to cut or injure them as an act of profanation. Should any one of them, indeed, be known to pluck any of the leaves, he would incur a sentence of ex-

communication. Of the stones of the olives, beads are made, which the monks of the Latin convent regard as one of the most sacred objects that can be presented to a Christian traveller.

At the upper end of the garden is a naked ledge of rock, where Peter, James, and John are said to have slept during the Redeemer's agony; and a few paces thence a grotto is shown, in which it is reported that he underwent the bitterest part of his agony, and “his sweat was as it were great drops of blood falling down to the ground.” (Luke, xxii. 44.) A small plot of ground, twelve yards long, is separated as accursed ground, being the reputed spot where Judas betrayed his Master with a kiss.

The ridiculous gravity with which the precise places are shown, where the most affecting and important incidents in our Saviour's history occurred, cannot entirely destroy the interest we feel, when we imagine ourselves to be near the spot where the disciples and their Lord so often met to converse about the things pertaining to his kingdom, and to receive instruction in the mysterious plan of redemp-

tion which was then opening so gloriously upon a ruined world.

The prospect from the Garden of Gethsemane is one of the most pleasing in the vicinity of Jerusalem. The walls of the city are very distinctly seen from hence, at the extreme edge of a precipitous bank. Through the trees, the bridge over the Kedron is clearly perceptible ; and the Turkish burial-ground is a marked point, from the tombs being mostly white, with turbans on the top, to indicate the Moslem faith of the individuals whose remains are there interred.

* * * Rae Wilson's Travels in the Holy Land, &c. vol. i. pp. 212—214. Dr. Richardson's Travels, vol. ii. pp. 265, 266. Hardy's Notices of the Holy Land, p. 174. MS. Communication from Mrs. Bracebridge.



CANA IN GALILEE.

Drawn by J. D. HARDING,

From a Sketch made on the spot by Mrs. BRACEBRIDGE.

CANA in Galilee, memorable as the place where Jesus Christ performed his first recorded miracle, is a village, consisting of a few miserable huts. The ground rises gently towards the village : it is stony, and partially covered with short grass : olive trees grow here. The hills in the distance are grey and barren. The ruins of a church are shown to the traveller : it is said to have been erected by the empress Helena on the spot where the nuptial feast was celebrated, of which we have an account in John, ii. 1—10.; and there is also exhibited a stone vessel, which is gravely said to have been one of those used on that occasion. When Dr. E.

D. Clarke visited Cana in 1801, in walking among the ruins, he observed large massy pots of stone, answering to the description given by the evangelist. They were not preserved or exhibited as reliques, but were lying about, disregarded by the modern inhabitants, as antiquities with the use of which they were unacquainted. From their appearance, and the number of them, it is quite evident that the practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in this country.

About a quarter of a mile from the village is a spring of delicious water, close to the road, whence all the water is taken for the supply of the inhabitants. At this spring pilgrims usually halt, as the source of the water which our Saviour, by his first miracle, converted into wine. At such places it is usual to meet, either shepherds reposing with their flocks, or caravans halting to drink. There being a few olive trees near the spot, travellers alight, spread their carpets, and, having filled their pipes, generally smoke tobacco and take coffee; always preferring repose in those places to the accommodations which are offered in the

villages. While Mr. Rae Wilson was sitting upon the shattered wall which inclosed “the well of Cana, six females, having their faces veiled, came down to the well, each carrying on her head a pot for the purpose of being filled with water.” “These vessels are formed of clay, hardened by the heat of the sun, and are of a globular shape and large at the mouth, not unlike the bottles used in our country for holding vitriol, but not so large. Many of them have handles attached to the sides: and it was a wonderful coincidence with Scripture, that the vessels appeared to contain much about the same quantity as those which, the evangelist informs us, were employed on occasion of the celebration of the marriage which was honoured by the Saviour’s presence; viz. three firkins, or about twelve gallons, each. It is a further remarkable circumstance, that, in the Holy Land, it rarely happens that men are employed for the purpose of drawing water; but it is a duty entirely devolving on the females, and shows strongly that such a practice has been continued from the earliest ages.” (Gen. xxi. 31. xxiv. 11—30. Exod. ii. 16.) The female figures seen in the foreground of our engraving were bare-footed, and very miserable. They were all veiled

with a large calico sheet which they wrapped in folds around them.

* * * Dr. Clarke's Travels in Greece, Egypt, and the Holy Land, vol. iv. pp. 186—188. Rae Wilson's Travels in the Holy Land, vol. ii. pp. 2—4. De Lamartine's Pilgrimage to the Holy Land, vol. i. p. 345.



JACOB'S WELL NEAR NAPLOUS,

WITH THE RUINS OF THE TEMPLE ON MOUNT
GERIZIM IN THE DISTANCE.

Drawn by J. D. HARDING,

From a Sketch made on the spot by Mrs. BRACEBRIDGE.

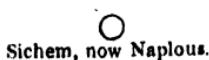
JACOB'S WELL is situated at a small distance from the town of Shechem or Sychar (delineated and described in the second volume of this work*), and on the road to Jerusalem: it is particularly memorable on account of the interesting conversation of Jesus Christ with a Samaritan woman, related in John, iv. 6—25. The rugged limestone mountain on the right is Gerizim, on which are scattered a few shrubs. On its summit are considerable fragments of buildings, probably the

* Biblical Keepsake, Vol. II. pp. 1—6.

foundations and remains of the antient Samaritan temple built by Sanballat. The site of this edifice was discovered, and beyond doubt identified, explored, and measured, by Mrs. Bracebridge, who visited it in 1834, and who was the first European (we believe) ever permitted to do so. The recent conquest of Ibrahim Pasha has procured admission for European travellers to many interesting spots, from which superstition and bigotry had previously excluded them altogether. Near the bottom of the mountain is distinctly seen the path which leads from Jerusalem to Shechem, or Naplous. By that road our Saviour and his disciples must have come from Jerusalem, when he sent them on to Shechem (which is out of the way he was going) in order to procure bread, as below indicated.* No view has ever before appeared of this interesting scene.

The foreground is flat, except just about the well, which is elevated from the ruins of the church erected by the empress Helena, the stones of which are scat-

* Route from Jerusalem ————— ^{The Well.} X ————— to Galilee.



tered about. The well is the dark-looking hole, around which some wild Arabs have collected, who lent their assistance to the lady, who sketched this view, in removing the large stone which closes the mouth of the well, and protects it from dust. The traveller is obliged to clamber down this hole, in order to reach the water.

Jacob's Well has been visited by pilgrims of all ages, but particularly since the Christian era, as the place where our Saviour revealed himself to the woman of Samaria. The spot is so distinctly marked by the evangelist John, and is so little liable to uncertainty, from the circumstance of the well itself, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. "Perhaps," says Dr. Clarke, "no Christian scholar ever attentively read the fourth chapter of Saint John, without being struck with the numerous internal evidences of truths which crowd upon the mind in its perusal. Within so small a compass it is impossible to find, in other writings, so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled

with its singular illustration of the history of the Jews and the geography of their country."

_ Manuscript Communication from Mrs. Bracebridge. Maundrell's Travels, p. 84. (London, 1810.) Clarke's Travels, vol. iv. pp. 278, 279.



ANTIOCH IN SYRIA.

Drawn by J. D. HARDING,

From a View by M. DE CASSAS.

THERE were several cities in the East which bore the name of Antioch; but only two are mentioned in Scripture, viz. Antioch in Pisidia; and Antioch in Syria — once the capital of the Syro-Macedonian empire, of which a view is given in our engraving.

Formerly, this “Queen of the East” was called Riblath, but it was not known under the name of Antioch until the reign of Seleucus Nicanor, who built it, and called it Antioch from respect to his father Antiochus, B. C. 301. For several hundred years it was the residence of the Macedonian kings of Syria, and afterwards of the Roman governors of

that province. This city is frequently mentioned in the Acts of the Apostles; and here “the disciples” of Christ “were” by divine appointment “first called Christians.” (Acts, xi. 26.)

This city, which was antiently so beautiful, so flourishing and illustrious, is at present scarcely any thing but a heap of ruins, by the Arabs called Antakia. The walls are still standing; but within the city, which is approached by an old bridge over the river Orontes, there is nothing to be seen but ruins, gardens, the minarets of the mosques, and some wretched houses. The bishop of Antioch has the title of patriarch, and has constantly had a great share in the affairs of the eastern church.

Antioch was almost square, having many gates; and much of it on the north side stood on a high mountain. It was adorned with galleries and fine fountains. Vespasian, Titus, and other emperors, granted very great privileges to this city; but it has likewise been exposed to great vicissitudes. It was almost demolished by earthquakes, A.D. 340, 394, 396, 458, 526, and 528. The emperor Justinian repaired it, A.D. 529: in his time it was called

Theopolis, or the City of God, on account (it is said) of its inhabitants being mostly Christians. A.D. 548 it was taken by Chosroes, king of Persia, who massacred the inhabitants and reduced it to ashes. Four years afterwards it was rebuilt by Justinian: and in the year 574 Chosroes took it a second time, and destroyed its walls. A.D. 588 it suffered a dreadful earthquake, by which upwards of sixty thousand persons perished. It was again rebuilt, and again was exposed to new calamities. In the year 637 or 638 the Saracens took it: in 966 it was retaken by Nicephorus Phocas: four years afterwards an army of one hundred thousand Saracens besieged it without success; but afterwards they subdued it, added new fortifications, and made it almost impregnable. This city was the first object to which the crusaders directed their efforts. They held it from A.D. 1098, till it was taken and destroyed in 1268 by the sultan of Egypt, who demolished its splendid churches, and put most of the inhabitants to death. It has, ever since, lost its reputation and magnificence, and has groaned under the dominion of the Turk. Antioch abounded with great men, and the Christian church in this city was long governed by illustrious prelates; but it suffered much on several occasions, sometimes

being exposed to the violence of heresies, and at other times being rent by deplorable schisms. Modern Antioch and its vicinity were devastated by a tremendous earthquake in the autumn of 1822. In its neighbourhood, at the passage of Bylan Boghaz, the Turkish army was defeated by the Egyptians under Ibrahim Pasha, in 1832.

* * * Rev. F. V. J. Arundell's Discoveries in Asia Minor
vol. i. pp. 312—315.



CYPRUS.

Drawn by J. D. HARDING,
From a View in the Work of M. DE CASSAS.

CYPRUS is the largest island in the Mediterranean connected with Greece, except Candia or Crete: it lies about thirty miles west of Syria, almost at an equal distance from Europe and Africa. It is about one hundred and ten miles in length, seventy-one in breadth, and is capable of containing a million of inhabitants. Much uncertain conjecture has been hazarded concerning the origin of its name. In ancient times it was celebrated for the devotion of its inhabitants to the licentious worship of Venus, whom heathen mythology fabled to have here sprung from the foam of the sea.

This island was, most probably, peopled originally by the Phœnicians, with whom shortly after the siege of Troy (if not before that period) the Greeks began to dispute for its possession. At first, it was divided into several petty states, each of which was governed by its own tyrant or independent prince. Subsequently, the whole island was brought under subjection, first by Amasis king of Egypt, who compelled its inhabitants to become tributary. On the invasion of Egypt by Cambyses, the Cyprians readily surrendered to that monarch, and afterwards formed a portion of the Persian empire. After an ineffectual attempt to recover their liberty, they again became subject to Darius. “Whilst the enfeebled empire of Persia was scarcely able to resist the attacks of the victorious Greeks, an opportunity was afforded to a wise and politic prince, Evagoras of Salamis, not only to recover his paternal possessions, of which he had been deprived by the Persians, but even to add considerably to their extent, and to raise the name and glory of Cyprus to a much higher pitch than it had ever attained before.” On the death of Evagoras by the hand of a domestic assassin, he left his dominions to his son Nicocles, who equally with his father has been favourably known from the writings of the orator

Isocrates. At this period Cyprus was tributary to the Persian empire, but it afterwards was subject to the Greeks. On the dissolution of the empire of Alexander, this island, together with Egypt, “ fell to the lot of Ptolemy, and remained annexed to that crown under his successors; till, on the death of the last sovereign of the dynasty, it was seized by the Romans, and created into a province of the empire under a praetor. It had been ceded for a short time to Cleopatra and her sister Arsinoe by Mark Antony; but, on his overthrow and death, the island was once more annexed to the Roman dominions.’ We find it governed by a proconsul named Sergius Paulus, when St. Paul and Barnabas first preached the Gospel in the island. (Acts, xiii. 4. 7.)” Under the Byzantine emperors, Cyprus experienced several vicissitudes. It was invaded and ravaged by the Saracens for the first time in the reign of Constans, and repeatedly afterwards. Richard Cœur de Lion, having conquered it from Isaac Comnenus, made it over to Lusignan, king of Jerusalem, to which title he added that of his new possession, and both are still retained by the sovereigns of the house of Savoy. Lusignan lost it to Saladin; after which it was taken by the Venetians, and finally was wrested from them by the Turks.

Cyprus at present contains about sixty thousand inhabitants, ten thousand of whom are Turks, and the rest are Greeks, who are most oppressively governed by their Mohammedan masters. Apricots are produced here in great abundance, together with the beet-root, melons, cucumbers, and a very insipid kind of mulberry of a white colour. Many different varieties of the gourd or pumpkin are also used in great abundance, for vegetables at table. The young fruit is boiled after being stuffed with rice : it is said to be refreshing and pleasant, partaking of the flavour both of asparagus and artichoke. The corn of this island, when the inhabitants have courage or industry enough to venture on the cultivation of the land, in despite of their Turkish oppressors and the dangers of the climate, is of the finest quality. The wheat, though bearded, is very large ; and the bread made from it is extremely white and good. Perhaps there is no part of the world where the vine yields such redundant and luscious fruit : the juice of the Cyprian grape resembles a concentrated essence. Dr. Clarke states that the wine of the island is so celebrated all over the Levant, that, in the hyperbolical language of the Greeks, it is said to possess the power of restoring youth to age, and animation to those who are at the

point of death. With Englishmen, however, it is not a favourite beverage, as it requires nearly a century of age to deprive it of that sickly sweetness, which renders it repugnant to their palates. Its powerful aperient quality also is not likely to recommend it. The principal exports from Cyprus are wine, cotton, and silk.

There are two principal ports: viz. Larneca on the western coast, of which a view is given in the first page of this volume; and Famagousta, its ancient capital (known in Grecian history by the name of Salamis), which lies several miles to the eastern part of the island, at the bottom of a large gulf. It was formerly defended by fortifications, which were erected by the Genoese and Venetians; but these are now in a state of dilapidation. Nicosia, the present metropolis of Cyprus, stands nearly in the centre of the island, on an extensive plain: its walls are three miles in circumference, and upon the greatly dilapidated ramparts are some pieces of artillery bearing the arms of Venice. These lie in a miserably neglected state, the mouths of them being nearly stopped up with rubbish, and their carriages broken. The appearance of the town is beautiful and imposing,

with its domes, minarets, and palm-trees, all of which concur to form a grand and picturesque view. The principal mosque was formerly the cathedral of St. Sophia; and the grand ceremony of consecrating the Cyprian kings was performed in it. Cotton prints are extensively manufactured here.

The climate of this island is generally unhealthy, especially in the month of August: the heat is intense and suffocating, producing a constant perspiration, accompanied with a great degree of languor and a disposition to sleep. Rain seldom falls during the summer months; and there are few springs and rivers in the island. At this season malignant fevers are very prevalent, and almost constantly attended with fatal consequences. Mountains of great altitude appear in all directions; which, from being flat on their summits, or nearly so, receive the name of table mountains. Our engraving will enable the reader to form some idea of the nature of the mountain scenery of Cyprus. It represents the modern village of Cerine, (or Cerinia, as it is called by Mr. Madox,) which is situated on the northern coast of the island; and the point of view selected by M. Cassas is on the shore, to the north-west of the place. When it was visited by

Mr. Madox in January, 1826, he found here a large fort containing twenty or twenty-five cannon, and garrisoned by fifteen soldiers. The population of Cerine consisted of thirty families, Turks and Greeks.

Cyprus is now chiefly memorable from its having been honoured with a visit from the apostle Paul, who “went through the isle,” “preached the word of God in the synagogues of the Jews,” and at Paphos converted the proconsul, Sergius Paulus, to the Christian faith. (Acts, xiii. 5—13.) St. Paul was accompanied by Barnabas, a native of this island, who from his persuasive manner of discoursing was denominated a Son of Consolation: having embraced the Gospel shortly after the day of Pentecost, he sold his territorial possessions, and laid the purchase-money at the feet of the apostles, to be by them applied to the relief of the poorer brethren. (Acts, xiii. 1. 5. iv. 36.)

* * * Dr. Cramer's Description of Asia Minor, vol. ii. pp. 366—371. Dr. Clarke's Travels in Greece, &c. vol. iv. pp. 16—60. Rae Wilson's Travels, vol. ii. pp. 176—184. Hardy's Notices of the Holy Land, pp. 293—296. Madox's Excursions in the Holy Land, &c. vol. ii. p. 316. Cassas, Voyage Pittoresque dans la Syrie.



THYATIRA.

Drawn by W. BROCKEDON,

From a Sketch made on the spot by the Rev. F. V. J. ARUNDELL.

THYATIRA was a city of Lydia, on the borders of Mysia : it is said to have been a Macedonian colony. During the wars of the Greek kings of Syria it underwent various changes, and finally surrendered to the Romans under Scipio. St. Luke informs us that Lydia was “a seller of purple, of the city of Thyatira” (*Acts, xvi. 14.*); and the discovery of an inscription here (among the very few remains which have survived the destroying hand of time), which makes mention of “the dyers,” has been considered important in connexion with this passage. At the present time, this place is celebrated for dyeing ; and the cloths, which are here dyed scarlet, are deemed

superior to any others furnished by Asia Minor, considerable quantities being sent every week to Smyrna for the purposes of commerce. . Thyatira is interesting to the Christian antiquarian as being one of the seven churches of the Apocalypse : the divine message which the apostle John was commissioned to deliver to the angel of this church is recorded in Rev. ii. 18—29.

Modern Thyatira, by the Turks called Ak-hissar or the White Castle, is a large town, situated on a plain, about twenty-seven miles from Sardis. “ The appearance of Thyatira, as we approached it,” says the Rev. F. V. J. Arundell, “ was that of a very long line of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques.” — “ On the left a view of distant hills, the line of which continued over the town.” Near it we still find a very beautiful vegetation : the neighbourhood has a fertile appearance ; the white rose is extremely abundant, and scents the air with a most delightful odour.

The general appearance of this town is mean : it abounds, however, with shops of every description. The population is estimated at three hundred Greek

houses, thirty Armenian, and about one thousand are Turkish. There are nine mosques and two churches; one for the Armenians, and a wretchedly poor one for the Greeks. A considerable trade is carried on with Smyrna in cotton wool.

* * * Dr. Cramer's Description of Asia Minor, vol. ii. pp. 429, 430. Arundell's Visit to the Seven Churches of Asia, pp. 188 — 191. Hartley's Visit to the Apocalyptic Churches in 1826. (Researches in Greece and the Levant, pp. 312 — 315. 317.)



ROME.

THE FORUM, AS SEEN FROM THE CAPITOLINE MOUNT.

Drawn by J. D. HARDING,

From a Sketch made on the spot by W. PAGE, Esq.

CHRISTIANITY is generally supposed to have been first planted at Rome, by some of those “strangers of Rome, Jews, and proselytes” (Acts, ii. 10.), who heard the apostle Peter preach, and were converted at Jerusalem on the day of Pentecost. To the church thus formed in the metropolis of the antient world, Saint Paul affectionately inscribes his Epistle to the Romans. (i. 7.)

The FORUM, which is delineated in our engraving, is perhaps the most melancholy object which Rome

contains within its walls. Not only is its former grandeur utterly annihilated, but the ground has not been applied to any other purpose. When the visitor descends into it from the Capitoline Hill, or Mount, he finds many of the antient buildings buried under irregular heaps of soil ; and a vivid imagination might fancy that some spell hung over the spot, forbidding it to be profaned by the ordinary occupations of inhabited cities. Where the Roman people beheld temples erected to perpetuate their exploits, and where the nobles vied with each other in the magnificence of their dwellings, we now see a few insulated pillars standing, and some broken arches. Where the comitia were held, where Cicero harangued, and where triumphal processions passed, we now see no animated beings, except strangers who are actuated by curiosity, or convicts who are employed in excavating as a punishment, and cattle grazing upon the scanty pasture. The Roman Forum is now called the Campo Vaccino : it is computed to have been 705 feet in length, and 470 in width.

The three pillars on the right of our engraving are said to have belonged to the temple of JUPITER TONANS : they stand on the declivity of the Capitol,

not far from the column of the emperor Phocas. It is known from Suetonius*, that Augustus erected such a temple at the foot of the Capitol, in gratitude for his escape from being struck by lightning; and of that temple these are supposed to be the remains. The pillars were buried in the earth, almost up to their capitals, which are of the Corinthian order; but while the French were at Rome, in 1811, they were disinterred, and are now laid open to the bottom. They are of white marble, fluted, and are of great size, being four feet four inches in diameter. Up the lateral frieze there are several ornaments connected with sacrifices. According to Vitruvius, the Temple of Jupiter Tonans antiently had a portico of thirty columns.

The building, which appears on the left, is the **ARCH OF SEPTIMUS SEVERUS**, which was erected in honour of that emperor and his two sons, Geta and Caracalla, to commemorate two triumphs over the Parthians. It stands at the foot of the Capitol, &c. at the north-west angle of the antient forum: it is of white marble, and consists of one large arch, with a

* In *Augusto*, c. 29.

smaller one on each side, having a lateral communication from one to the other. Besides the bas-relief on each front, it is ornamented with eight fluted composite pillars. Formerly, there was a chariot on the top. This arch was for centuries buried for nearly half its height. Leo X. ordered some excavations to be made under the direction of Michael Angelo: in 1563 they were undertaken a second time, but were filled up again. A similar failure took place in the pontificate of Gregory XIV.; and in 1804 the arch was laid open to the bottom by Pius VII.

In the centre is the TEMPLE OF FORTUNE, which edifice was for a long time mistaken for the Temple of Concord. Its portico only remains: it consists of a front of six Ionic columns of granite, the bases and capitals of which are of white marble. They support an entablature and a pediment, and all vary in diameter; which circumstance induces a belief that this edifice must have been restored with materials borrowed from other buildings. The interior frieze now remaining exhibits some ornaments of excellent workmanship, and others so inelegant as to savour strongly of the dark ages; and as it appears evident that the Temple of Fortune, situated on the ascent to the

Capitol, was burnt during the reign of the emperor Maxentius, and rebuilt about the age of Constantine, and likewise equally evident that the Temple of Fortune stood very near that of Jupiter Tonans (as the portico in question does), the antiquaries of Rome now concur in opinion, that this portico was the entrance to the Temple of Fortune.

* * * Dr. Burton's Description of the Antiquities, &c. of Rome, vol. i. pp. 201, 202, 205, 213, 214, 238, 241. Burgess's Antiquities of Rome, vol. i. p. 408. Mrs. Starke's Travels in Europe, p. 137.



Portrait of T. C. Williams, author & editor, by F. Gandy, 1916

DAMASCUS.

Drawn by T. C. DIBDIN,

From a Sketch made on the spot by F. CATHERWOOD, Esq

As the most remarkable historical facts connected with Damascus, so far as this city is mentioned in the Holy Scriptures, have already been stated in the second volume of this work*, it may suffice to remark that Saint Paul returned hither from Arabia, a well instructed apostle of Christ, and here he entered on the duties of his apostolical office. (Gal. i. 17.) In the foreground of our engraving is seen a Turkish funeral, and behind appear numerous splendid mosques, minarets, and other public edifices, in this “paradise” of the East. The principal building in

* Biblical Keepsake, Vol. II. pp. 57—64.

the back-ground, to the right of the engraving, is now the chief mosque of the city. It was formerly the church of Saint John; and it is now one of the most interesting edifices in Syria. It has several large courts, ornamented with antient Corinthian columns; and stands in the street called “Straight.” (Acts, ix. 11.) In the principal streets there is scarcely a single building which does not display some taste in the manner of its erection.

The commerce and manufactures of Damascus are very extensive. In this city, as in Cairo, each class of commodities has bazaars specially appropriated to it. There are whole streets, in which nothing but shoes and boots are sold; others, for the silks of Constantinople, which are by far the finest and most valued; and others, in which nothing but ready-made clothes are vended. An immense number of persons is employed in making up dresses, as nearly the whole of Syria is supplied from this place. The articles generally worn are a mixture of silk and cotton: they are very durable, and some of the patterns are remarkably handsome. There is one bazaar for the goldsmiths, with others for swords and military accoutrements; but the character of the Damascus

blades is much declined from what it was in former times. Knives are also manufactured, and the handles are beautifully ornamented with gilt flowers. The manufacture of silk called *damask* was originally invented here. The great bazaar for the reception of the caravans is a noble building; the roof is very lofty, and supported by pillars: in the midst is a large dome. A capacious fountain adorns the stone floor beneath, around which are warehouses for the reception of the various merchandise. The circular gallery above opens into a number of chambers, for the lodging of the merchants. Among the persons who throng these bazaars are persons in almost every possible variety of dress. The rich turbans and flowing robes of the respectable merchants are finely contrasted with the rude sheepskin covering of the mountaineer, and the dark abba of the wandering Arab. The ladies dress in plain white when they walk out in the streets; and it is only when they are making purchases that their faces can be seen.

Contiguous to the city is a field set apart for the Mohamedans exercising their troops and performing military manœuvres. There are places of repose and recreation in the gardens and on the banks of the

river, where the delightful native damask rose is to be seen diffusing its fragrant odours. The coffee-houses are very attractive in this place: they are much frequented, and are capable of containing about one hundred persons. The Arabian story-tellers often resort here; and their tales are frequently accompanied by a guitar. There are a few small coffee-houses, more select, whither the Turkish gentlemen go, form dinner parties, and spend the day. The law is administered here with the utmost rigour, and in the most summary manner: the criminal is sometimes arrested, tried, condemned, and executed within a very few hours after the perpetration of his offence.

The gardens are numerous, but no order appears to be observed in planting the trees. There are fruit trees of different kinds, one of which produces the *damson* or *damascene* plum, which takes its name from this city. Oranges, citrons, and apricots are in great abundance: the most exquisite conserves of fruits are made here, among which are dried cakes of roses. The celebrated plain of roses, from the produce of which the rich perfume or ottar of roses is obtained, is about three miles distant from the city: it is a part of the great plain, and its entire area is thickly planted

with rose-trees, in the culture of which great care is taken. The dried fruits annually exported to Constantinople are said to amount to the enormous sum of 100,000*l.* sterling.

The population of Damascus has been estimated at from one hundred and fifty to one hundred and eighty thousand persons, one sixth of whom consists of Christians,—Armenians or Greeks: there are also many Jews; and the remainder are Mohammedans, who have long been celebrated for their bigotted attachment to Islamism, and for their hatred and persecution of the professors of all other religions. Besides the wealth which pours into this city from its extensive commerce, the inhabitants derive much advantage from its being the place of general rendezvous of all the pilgrims going from the north of Asia to Mecca: their number varies from thirty to fifty thousand every year: sometimes it has amounted to seventy thousand. They proceed in large companies, each having an officer at its head. In the cavalcade, the standard of the pseudo-prophet is displayed: it is of green silk, with passages from the Koran embroidered in gold, and the camel which bears it is ever after exempted from labour. The Koran itself is also carried

with the pilgrims, bound in silk, and borne by a camel richly caparisoned, around which armed Mussulmen are stationed, playing on all kinds of instruments.

* * * Dr. Richardson's Travels, vol. ii. pp. 468—478. De Lamartine's Pilgrimage to the Holy Land, vol. ii. pp. 321. 328. Hardy's Notices of the Holy Land, pp. 252—258. Manuscript Communication from Mr. Catherwood.



EPHESUS,

ONE OF THE SEVEN APOCALYPTIC CHURCHES :

WITH THE MOSQUE BUILT ON THE SITE OF THE CHURCH OF
SAINT JOHN.

Drawn by W. BROCKEDON,

From a Sketch made on the spot by T. L. DONALDSON, Esq.

EPHESUS was a celebrated city in Asia Minor, situated near the mouth of the river Cayster, between forty and fifty miles to the south of Smyrna : its foundation was so antient as to be ascribed to the Amazons. Subsequently, it was occupied by Ionian colonists. It was chiefly celebrated for the worship and temple of Diana, which last, for its splendour, was accounted one of the wonders of the world. It was burnt in the year 356 B.C. by Herostratus, in order to immortalise his name ; but was afterwards

rebuilt with still greater splendour at the expense of all the Grecian states. Its greatest ornament was an image of Diana, which was said to have descended from Jupiter : the “silver shrines made for Diana” were, in all probability, miniature models of the temple at Ephesus, containing a small statue of the goddess, which were often carried about on journeys, &c. (Acts, xix. 24—31.) Saint Paul first visited Ephesus about the year 54 of the Christian æra ; and during three years and a half of his ministry he founded a flourishing church. Of his great care of the Ephesian community, we have a strong proof, in the affecting charge which he delivered to their elders or presbyters at Miletus, where he had convened them on his return from Macedonia (Acts, xx. 16—38.), and still more in the admirable epistle which he afterwards addressed to them from Rome. (Eph. i. 1, &c.) At this time, the city of Ephesus abounded with orators and philosophers ; and its inhabitants, in their Gentile state, were celebrated for their idolatry and skill in magic, as well as for their riches, luxury, and profligacy. Tradition represents Timothy to have been the first bishop of Ephesus, and that the apostle John resided here towards the close of his life.

The present state of Ephesus affords a striking illustration of the accomplishment of prophecy. Ephesus is the first of the apocalyptic churches addressed by Saint John in the name of Jesus Christ. “ His charge against her is a declension in religious fervour (Rev. ii. 4.), and his threat in consequence is a total extinction of her ecclesiastical brightness. (Rev. ii. 5.) After a protracted struggle with the sword of Rome, and the sophisms of the Gnostics, Ephesus at last gave way. The incipient indifference, censured by the warning voice of the prophet, increased to a total forgetfulness; till, at length, the threatenings of the Apocalypse were fulfilled, and Ephesus sunk with the general overthrow of the Greek empire in the fourteenth century.”

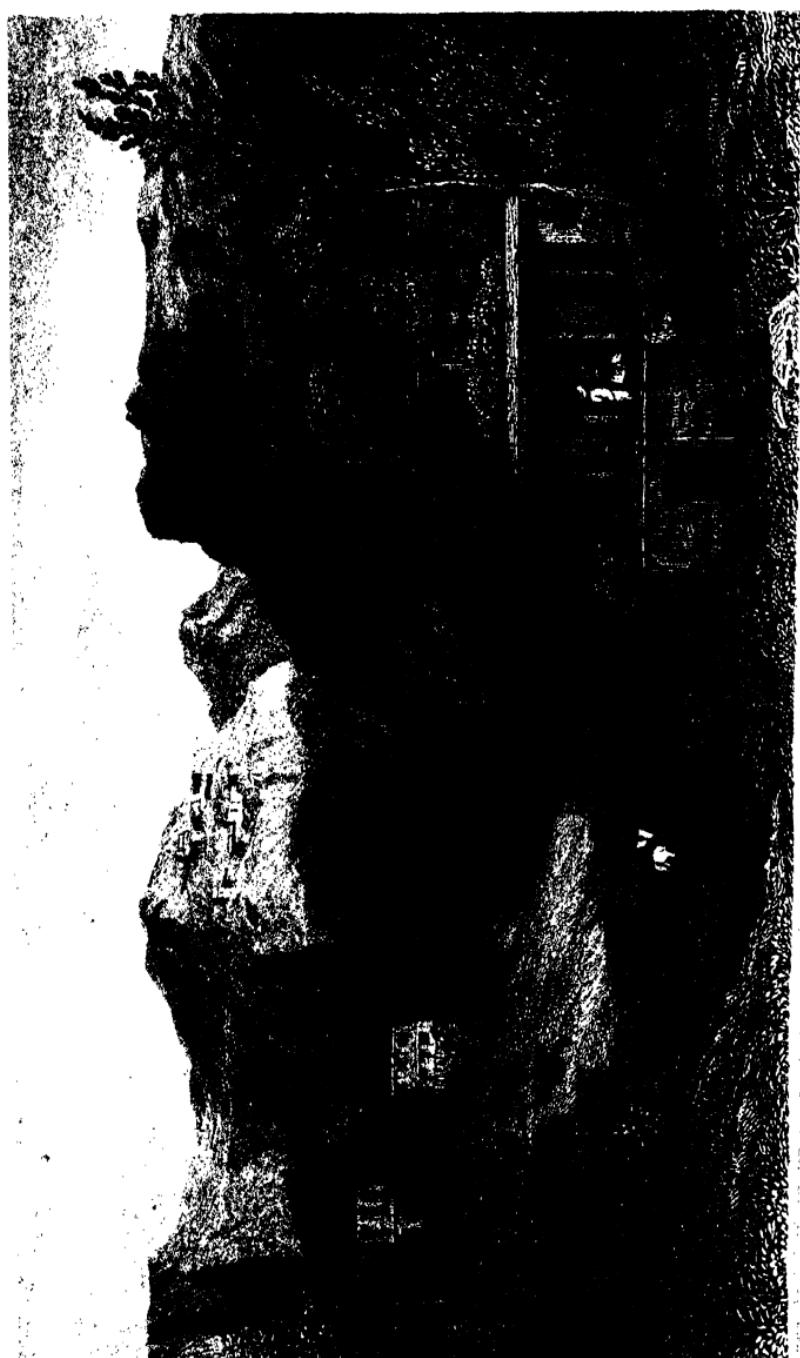
Modern Ephesus, by the Turks called Aiasaluk, . (a corruption of Agios Theologos, from the church of Saint John the theologian having stood near it,) is a wretched village, consisting of a few huts. The mosque in the foreground of the engraving is on the site of the antient church: it is in a dilapidated state. The lofty and massy columns of granite, which formerly sustained the roof, are said once to have adorned the temple of Diana. Originally, the city was built

on a mountain; in progress of time, it extended down along the plain to the sea, and gradually became a commercial place. Around this village lie widely scattered ruins of palaces, houses, baths, with blocks of marble, fragments of columns, statues, and enormous stones bearing mutilated inscriptions,—all thrown together as if by an earthquake or bombardment, the wrecks of time and of devastating barbarians, and exhibiting most abundant proofs of the antient magnificence and extent of this renowned city, particularly of the edifice which is supposed to have been the site of the theatre mentioned in Acts, xix. 31. The elevated situation of this structure on Mount Prion, seen from Aiasaluk across the plain, accounts for the ease with which an immense multitude were collected; the loud shouts of whose voices, reverberated from the neighbouring mount Corissus, would not a little augment the uproar which was caused by the populace rushing into the theatre. “What,” says an eloquent traveller and divine (the Rev. Mr. Arundell), — “What would have been the astonishment and grief of the beloved apostle and Timothy, if they could have foreseen that a time would come, when there would be in Ephesus neither angel nor church nor city, — when the great city

would become ‘heaps, a desolation, a dry land, a wilderness ; a land wherein no man dwelleth, neither doth any son of man pass thereby !’ Once it had an idolatrous temple, celebrated for its magnificence as one of the wonders of the world ; and the mountains of Corissus and Prion re-echoed the shouts of ten thousand, ‘Great is Diana of the Ephesians !’ Once it had Christian temples, almost rivalling the pagan in splendour, wherein the image that fell from Jupiter lay prostrate before the cross ; and as many tongues, moved by the Holy Ghost, made public avowal, that ‘Great is the Lord Jesus !’ Once it had a bishop, the angel of the church,—Timothy the disciple of Saint John ; and tradition reports, that it was honoured with the last days of both these great men, and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mohammed ; the cross is removed from the dome of the church, and the crescent glitters in its stead, while, within, the Keblé is substituted for the altar. . . . A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians. The busy hum of a mighty population is silent in death. ‘Thy riches and thy fairs,

thy merchandise, thy mariners and thy pilots, — thy caulkers and the occupiers of thy merchandise, and all thy men of war, are fallen.' Even the sea has retired from the scene of desolation ; and a pestilential morass, covered with mud and rushes, has succeeded to the waters that brought up the ships laden with merchandise from every country." To such a degree is the malaria now increased, that Ephesus is hardly to be approached with safety for six months in the year.

. Emerson's Letters from the *Ægean*, vol. i. pp. 212, 213. Dr. Cramer's Description of Asia Minor, vol. i. pp. 363—373. Rae Wilson's Travels, vol. ii. pp. 212—218. Arundell's Visit to the Seven Churches, pp. 27—56., and his Discoveries in Asia Minor, vol. ii. pp. 252—260.



KHONOS,

THE ANTIENT COLOSSÆ.

Drawn by W. BROCKEDON, F.R.S.

From a Sketch made on the spot by the Rev. F. V. J. ARUNDELL.

COLOSSÆ was a city in the province of Phrygia Magna, in Asia Minor: it was situated on a hill near the junction of the rivers Lycus and Meander, and not far from the cities of Hieropolis and Laodicea. With these cities it was overwhelmed by an earthquake about A. D. 65; before which time, however, a church had been planted there, as is evident from the Epistle of Saint Paul, still extant, which is addressed to “the saints and faithful in Christ, which are at Colossæ.” (Col. i. 2.) Although the Apostle had twice visited the northern part of Phrygia, it does not appear that he had ever been at this place.

Under the Byzantine emperors, Colossæ, being in a ruinous state, made way for the modern town of Chonæ, which was built at a short distance from it, but was afterwards burnt by the Turks. Some remains of Colossæ, and its more modern successor, are to be seen near each other on the site called Khonos, or Canessi, by the Turks, to the north-east of Laodicea.

Khonos is a village containing about two hundred Greek families: it is situated, most picturesquely, near the river Meander, under the immense range of Mount Caucasus, which rises to a very lofty and perpendicular height above it. On the summit of the castle, which is seen nearly in the centre of our engraving, the reverend and learned traveller (to whom we are indebted for our view) states, that there are several fragments of old walls, but none of very antient date. On the eastern side, the village is of considerable extent; and the multitude of fragments of marble pillars almost upon every terraced roof, where they are used as rollers, proves the existence of a very antient town. The ruins of Colossæ are more to the west. The Rev. Mr. Arundell observed a place where a number of large squared stones were scattered

about, which seemed to have been a small church. Passing through several fields, in which were many more stones, he noticed an imperfect inscription; and not far off, he was informed, that there were the remains of two churches. Beyond these he came to a level space, elevated above the fields below: here he noticed many vestiges of an antient city, arches, &c.; and the whole of this and the adjoining ground was strewed with broken pottery.

* * * Rev. F. V. J. Arundell's Visit to the Seven Churches of Asia, pp. 94—98. Col. Leake's Tour in Asia Minor, p. 254.



LAODICEA,

ONE OF THE SEVEN APOCALYPTIC CHURCHES.

Drawn by W. BROCKEDON,

From a Sketch made on the spot by the Rev. F. V. J. ARUNDELL.

LAODICEA was one of the largest cities in the province of Phrygia Magna, at the commencement of the Christian æra; though, originally, it was an inconsiderable place. This increase was chiefly owing to the fertility of its surrounding soil, and to the munificent bequests and donations of various opulent individuals. Its earlier name was Diospolis; but after it had been enlarged by Antiochus II., King of Syria, it was called Laodicea in honour of his consort, Laodice. Situated on a volcanic eminence, this city was frequently exposed to earthquakes, in common with the surrounding towns and villages. Its inha-

bitants derived great profit from the sale of the fine wools produced by their flocks, which fed in the adjacent plains.

In the early age of Christianity, Laodicea possessed a flourishing church, St. Paul's zeal for which is attested by the mention which he makes of it in his Epistle to the Colossians: — “ I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.” (ii. 1.) And “ when this epistle is read among you, cause that it be read also in the church of the Laodiceans ; and that ye likewise read the epistle from Laodicea.” (iv. 16.) From the mention here made of the epistle from Laodicea, it has been conjectured that the Apostle had written a special letter to the converts in that city, which is now lost ; but it is with more probability supposed that he refers to another of his epistles, either that to the Ephesians or the First Epistle to Timothy.

The book of the Revelation of St. John contains a severe rebuke of the Laodiceans for their lukewarmness and worldly-mindedness, and threatens them with that ruin, which has been so completely accomplished.

(Rev. iii. 14—19.) In our engraving, several arches of a once magnificent aqueduct are seen; and the remains of an amphitheatre and other edifices attest the antient splendour and extent of Laodicea. Inscribed altars, columns, friezes, and cornices, are dispersed among the houses and burying-grounds. The doom of the church at Laodicea seems to have been more severe and terrible than that of the other apocalyptic churches. Not a single Christian is said to reside at Laodicea, which is even more solitary than Ephesus. The latter city has a prospect of a rolling sea or a whitening sail to enliven its decay; the former sits in widowed loneliness. Its temples are desolate, and the stately edifices of antient Laodicea are now peopled by wolves and jackals. The prayers of the Mohammedan mosque are the only prayers heard near the yet splendid ruins of the city, on which the prophetic denunciation seems to have been fully executed in its utter rejection as a church.

* * * Dr. Cramer's Description of Asia Minor, vol. ii. pp. 38—41. Arundell's Visit to the Seven Churches, pp. 84—90. Leake's Tour in Asia Minor, p. 44. Emerson's Letters from the Ægean, vol. i. pp. 180. 219.



PATMOS.

Drawn by J. D. HARDING,

From a Sketch made on the spot by Dr. SINCLAIR.

PATMOS, now called Patimo or Patmos, is a small island in the *Ægean* sea, between twenty-five and thirty miles in circumference. Its aspect is forbidding and cheerless ; and the shores are in most places steep and precipitate. The Romans used this barren spot as a place of exile : hither the apostle John was sent “ for the word of God and for the testimony of Jesus Christ ” (Rev. i. 9.) ; and here he wrote the Apocalypse or Revelation which bears his name. It is not known how long his banishment continued ; but it is generally supposed that he was released on the death of Domitian, which happened A. D. 96, when he retired to Ephesus.

The Acropolis, or Citadel, of antient Patmos, was discovered in February, 1817, by the Rev. Mr. Whittington, on the summit of a hill which rises precisely on the narrow isthmus that unites the two divisions of the island, and separates the principal harbour from port Merica. After some research he discovered very considerable remains of a large fortress. This rock or hill is not so lofty as that on which the modern town and monastery are built; but its singular situation between two ports renders it even more commanding. These remains lie on the northern side of the hill; and from the nature of the ground the fortress must have formed an irregular triangle. The wall appears to have been seven feet thick, and the towers measure fourteen feet in front. The surface of the soil in its neighbourhood is much heaped with piles of ruins; and the whole area is thickly strewn with fragments of antient pottery.

This island is described by Mr. Emerson (who visited it a few years since) as having every appearance of being of volcanic origin, and consisting of a rugged rock with a sprinkling of soil and a slight covering of verdure; which, with the sterility of the earth and the baking heat of the sun, is so crisp as

almost to crumble in the hand. Here are very numerous churches, many of which are opened only on the anniversary festival of the saints to whom they are respectively dedicated.

The modern town of Patmos, which is the only one on the island, and the monastery of St. John, crown the summit of the hill which is seen in our engraving, about three quarters of an hour's walk from the sea shore, and which commands a very extensive prospect over the surrounding islands. The monastery consists of a number of towers and bastions, having much more the air of a military than a monastic edifice: it is said to have been erected by Saint Christodoulos, in honour of the apostle John, and under the auspices of the Byzantine emperor, Alexis Comnenes, in the year 1117, in order to serve at once as a residence for the brethren of Saint John, and as a protection to the inhabitants against the incursions of pirates. It now contains accommodation for a numerous society of monks, who are under the protection of the bishop of Samos: by the special permission of the grand mufti at Constantinople they enjoy the rare privilege of a bell, to summon the brethren to their devotions; while almost all the other religious foundations in the

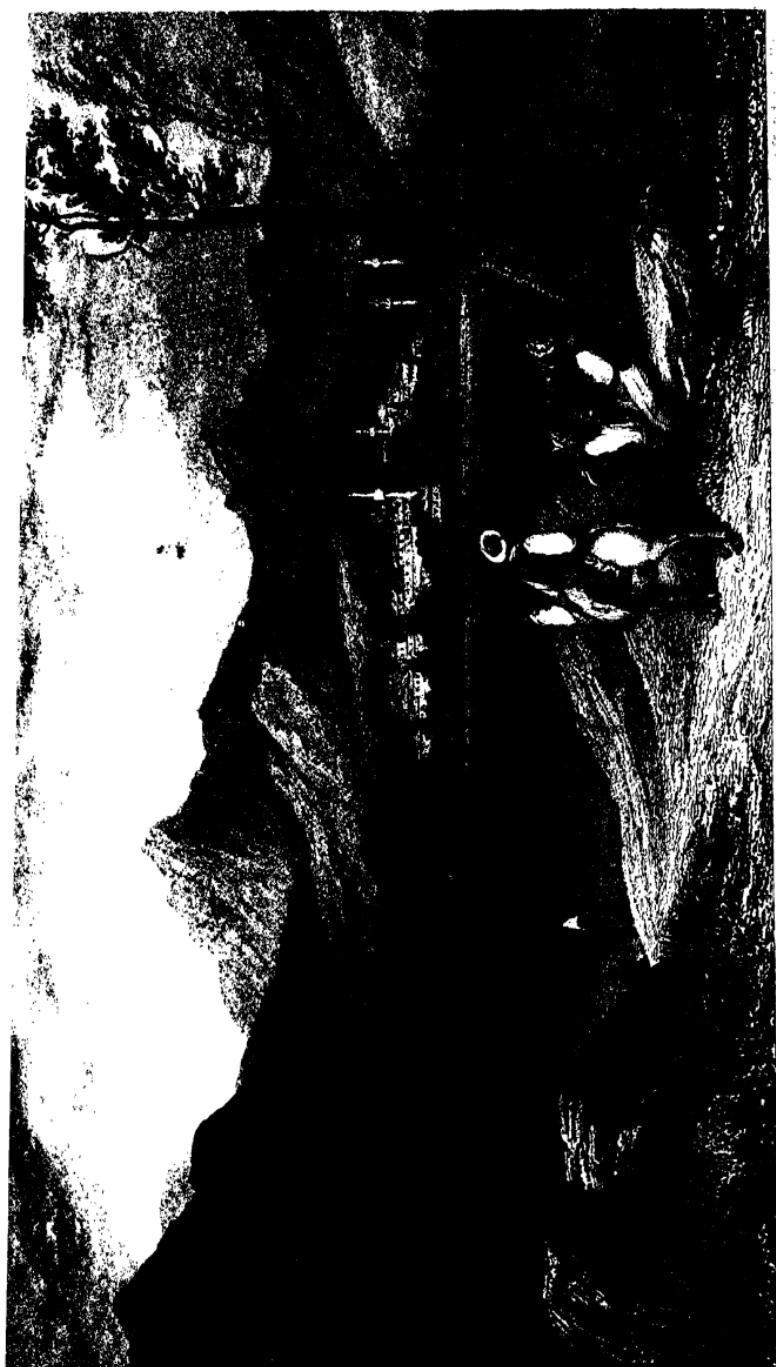
East — the monastery on Mount Athos not excepted — are forced to convene their inmates to prayers by the striking a hammer against a crooked bar of iron. This much envied privilege of the monks of Patmos is ascribed to the high veneration in which the Turks are said to hold the character of Saint John. Like most of the Greek churches, the church belonging to the monastery is gaudy, without either taste or elegance. Both the vestibule and the interior are painted with semi-Chinese heads of Christ and of the apostles ; and the Panagia, or Virgin Mary, appears in every corner. The library of the monks contains a few printed books, chiefly the works of the Greek fathers, and also a considerable number of manuscripts, which seem to have been assorted and preserved with care.

The hermitage of Saint John lies about midway between the beach and the convent : it is approached by a ragged pathway, one side of which incloses, or rather is formed by, the sacred cave in which the evangelist wrote his Revelations. Before the erection of the monastery, according to Mr. Emerson, it must have been rather an exposed situation, as it is pierced but a very slight way into the rock ; and as the monks carry on a very profitable traffic by disposing of pieces

of the stone for the cure of diseases, a great portion of the present excavation may be attributed to their industry. Two chinks in the rock above are pointed out as the apertures through which Saint John received the divine communications. They are deemed to be incomparably sacred; and, in point of sanctity, are second only to the Holy Sepulchre at Jerusalem.

The inhabitants of Patmos are about four thousand in number, and their appearance is perfectly consonant to the barren aspect of the island; the men being clad in dirty cotton rags, and the women (who are handsome) being literally bundles of filth.

* * * Dr. Cramer's Description of Asia Minor, vol. i. p. 412. Walpole's Travels in various Countries of the East, pp. 43—45. Emerson's Letters from the Aegean, vol. ii. pp. 17—21. Hardy's Notices of the Holy Land, &c. p. 302. Burgess's Greece and the Levant, vol. ii. pp. 25—28.



PHILADELPHIA,

ONE OF THE SEVEN APOCALYPTIC CHURCHES.

Drawn by W. BROCKEDON,

From a Sketch made on the spot by the Rev. F. V. J. ARUNDELL.

PHILADELPHIA was a very considerable city of Lydia, in Asia Minor, which derived its name from its founder, Attalus Philadelphus, brother of Eumenes, king of Pergamus. It stands in the plain of the Hermus, about midway between that river and the termination of Mount Tmolus. Besides the Hermus, which divides the plain, numerous brooks and rills give beauty, verdure, and fertility to the neighbourhood; which, however, is but little cultivated.

This city has, at various times, suffered greatly from earthquakes. Tacitus mentions it among the towns restored by Tiberius after a more than ordinary

calamity of this kind. (Aunal. lib. ii. c. 47.) Not long before the date of the apocalyptic epistle (Rev. iii. 7—13.) Philadelphia had suffered so much from earthquakes, that it had been in a great measure deserted by its inhabitants, which may, in some degree, account for the poverty of its church, as described in that epistle. “Philadelphia appears to have resisted the attacks of the Turks, in 1312, with more success than other cities. At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans (Bajazet) in 1390. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins.”* Whatever may be lost of the spirit of Christianity, there is still the form of a Christian church in this city; which is now called Allah-Shehr, or the City of God, by the Turks, and which possesses a few remains of heathen antiquity.

Philadelphia is now a considerable town spreading over the slopes of three or four hills. Many remains

* Gibbon's Decline and Fall of the Roman Empire, vol. xi. p. 438.

of the walls, which once encompassed it, are now standing, but with large gaps: the materials of its fortifications are small stones with strong cement. The Rev. Mr. Arundell (by whom our view was sketched) is of opinion, that these walls are not much older than the last days of the lower empire, if indeed they are so antient. He describes the passage through the streets as being filthy in the extreme: though the view of the place, as the traveller approaches it, is very beautiful. The prospect from the hills is magnificent: highly cultivated gardens and vineyards lie on the back and sides of the town, and before it is one of the richest and most extensive plains in Asia.

Philadelphia contains about three hundred houses occupied by Greeks, and nearly three thousand which are inhabited by Turks. There are twenty-five churches, in five only of which divine service is performed, once every week: in the larger number it is celebrated but once a year. A solitary fragment is shewn as the remains of the church of the apocalypse, dedicated to Saint John.

. Dr. Cramer's Description of Asia Minor, vol. i. pp. 456, 457. Rev. F. V. J. Arundell's Visit to the Seven Churches of Asia, pp. 167—171.



ROME.

THE MAMERTINE PRISON,
IN WHICH SAINT PETER AND SAINT PAUL WERE CONFINED.

Drawn, and sketched on the spot, by W. LINTON.

ROME still continues to attract numberless visitors by the magnificent ruins of its former greatness which yet remain. Among these antient structures, the MAMERTINE PRISON claims particular notice, it being considered the *oldest* building in the city. This prison derives its name from Ancus Martius*, the fourth king of Rome: Servius Tullius, the *sixth* king of Rome, added a lower cell, which was called the Tullianum. Sir William Gell, however, is at issue with the modern antiquaries of Rome, and is

* *Mamers*, in the Oscan language, is *Mars*; as *Mamercus*, or *Mamertinus*, answers to the adjective *Martius*. — Burgess's Antiquities of Rome, vol. i. p. 342. note.

of opinion that it was not constructed by Tullius. This unquestionable monument of antient Rome is situated beyond the arch of Septimius Severus, and on the declivity of the Capitoline Hill, not far from the church of S. Nicola in Carecere. By the aid of torches, the visitor descends under the little church of S. Giuseppe de Falegnami (built in 1539), by some modern steps, to the upper compartment, which is now formed into an oratory. It is constructed of large masses of *peperine* stone, probably so called from the town of Piperno, the ancient Privernum, where it is found in great abundance, or from the black spots on it resembling *pepper*. These stones are put together without cement. The upper cell is about twenty-seven feet by nineteen feet and a half, and nearly fourteen feet in height, and has evidently been hewn out of the solid rock. Descending by a few steps more, we arrive at the lower cell, delineated in our engraving, which is only about six feet and a half in height, and nineteen feet by nine. Sir William Gell considers it to be the more antient, because it supports the superstructure. It is formed (he states) by three courses of approaching stones laid horizontally, and not on the principle of an arch. “They are strangely united by cramps of iron, so

that they are together as one flat stone, lightened by a slight curvature below, and perhaps in a great measure depending for support on the weight of the walls of the upper structure." Through the circular aperture communicating with the upper chamber, it appears that prisoners, who were condemned to be strangled or to die of hunger, were thrust down into this lower cell. Here, to omit the names of other prisoners of note, Jugurtha was suffered to die of hunger.

Numbers of devotees are continually kneeling before the lower prison, where tradition states that the apostles Peter and Paul were confined by order of Nero; and where the fountain or well of water (which is seen on the ground in our engraving) miraculously appeared for Peter, to baptise his gaoler, Processus and Martinianus, and forty-seven companions. Nay, the very pillar to which the apostle Peter is said to have been bound is now shewn to the credulous multitude, and is also seen in our engraving. Saint Paul's *first* confinement at Rome is alluded to in Acts, xxviii. 16: his second epistle to Timothy has several references to his *second* imprisonment in that city, where ecclesiastical history attests

that both these apostles suffered martyrdom, A.D. 65. Numerous excavations have of late years been made throughout Rome, which are still in progress ; the results have been the bringing to light of many important remains of antient art. The population of the modern city has varied considerably at different times : in 1832 it contained 151,000 persons. "The population is kept up by the influx of strangers : for the deaths exceed the births in the proportion of 5100 to 4725 per annum. The paupers vary in number from 15,000 to 30,000."

* * * Dr. Burton's Description of the Antiquities of Rome, vol. i. pp. 28—33. 35. Burgess's Topography and Antiquities of Rome, vol. i. pp. 342—345. Sir W. Gell's Topography of Rome and its Vicinity, vol. ii. pp. 407—413.

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